

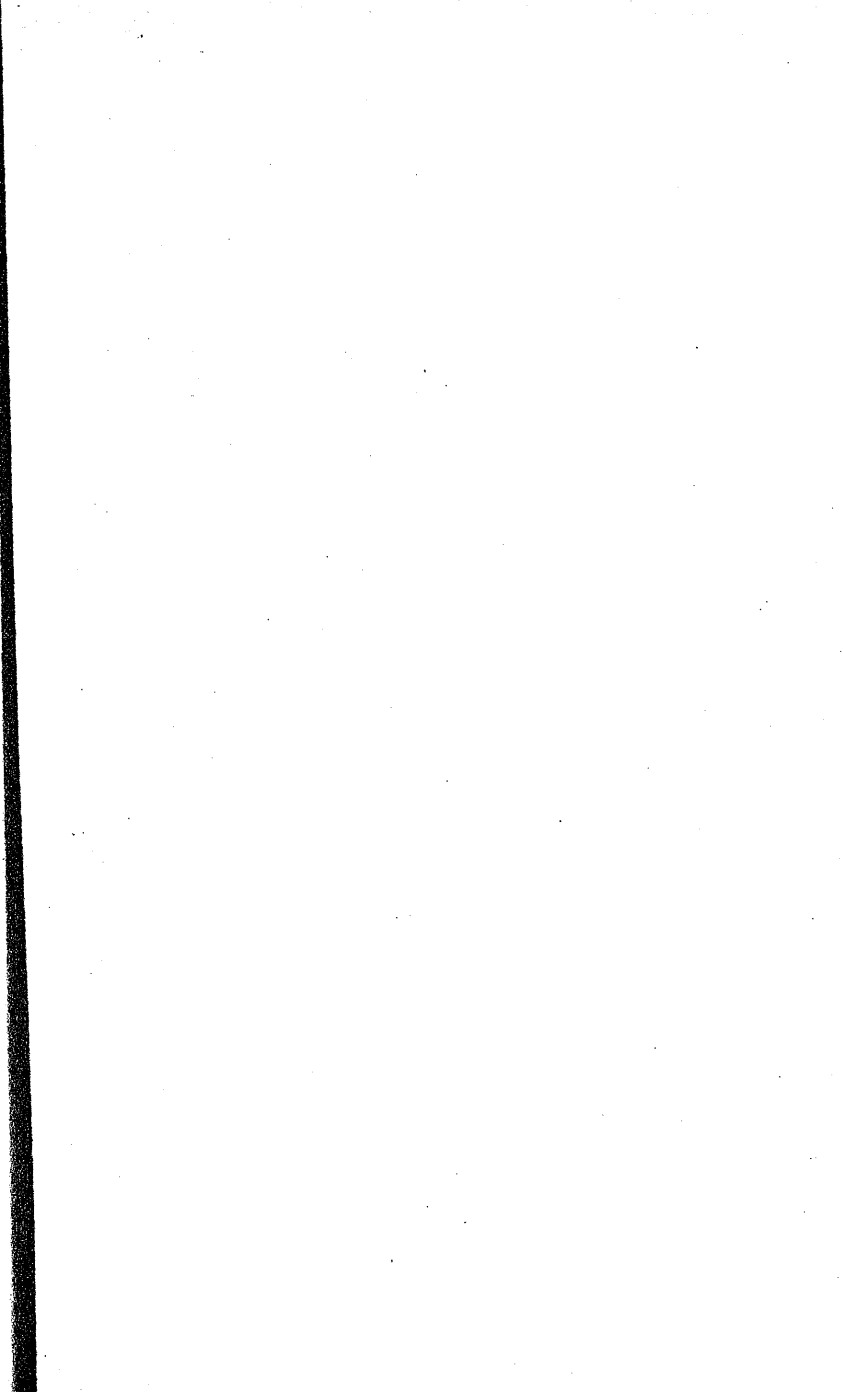
Youth
and the Way of
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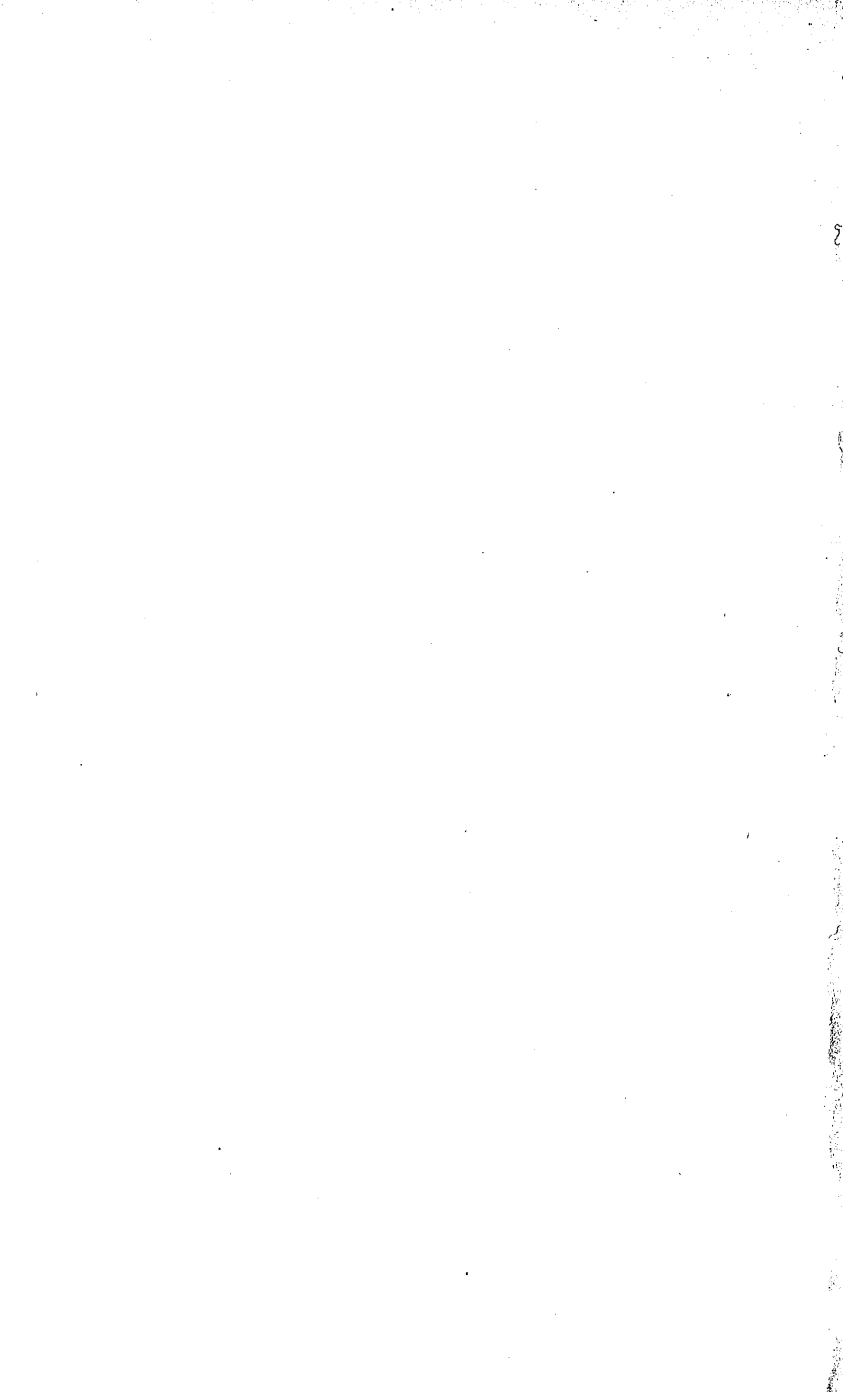
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YOUTH AND THE WAY OF JESUS

YOUTH AND THE WAY OF JESUS

Building a Philosophy of Life

By
ROY A. BURKHART

American Institute of Sacred Literature



ROUND TABLE PRESS, INC.
NEW YORK

1939

BV4531

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PRINTED IN THE UNITED STATES OF AMERICA
BY CORNWALL PRESS, INC., CORNWALL, N. Y.

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To

JEANNE CAROLYN BURKHART
WILLIAM EUGENE BURKHART

With whom I have had the joy of building a
way of life

and

RALPH GOODELL MARTIN, JR.
1919 — 1938

Who found a way of life for now and for eternity

RICHARD FERDINAND UNCKRICH
1926 — 1937

Who at 11 lived abundantly.

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PREFACE

AN OLD philosopher and a young woman were walking on the seashore one day, talking of life and of love. She was telling him of her maiden dreams, and of her lover. He in turn was telling her of life and its meaning for her. As they walked along she noticed the beautiful lustre of the colored pebbles sparkling in the water. She stooped and picked one up, and held it in her hand, and they walked on.

After a while the philosopher asked her to open her hand and look again at the pebble she had chosen. She was surprised to find that all of its recent beauty and lustre had gone from it. All she held was a colorless stone. "It will never again have beauty unless you place it back into the water; it is only beautiful when the waves of the great sea roll over it," he reminded her. So she placed it back again into the water, and waited there until the waves of the sea had brought back color to the little stone.

Then, as they walked on, the philosopher reflected: "And so our loves and all the experiences of our life, if they are to be filled with radiance and joy, must be washed by the waves of the Mighty Sea."

In a way, perhaps, this thought describes the real purpose of this book.

For this volume is an outgrowth of two vital experiences with young people. The first experience was

with a group of forty of our own young people who were with me on a retreat, deep in the Canadian woods. There day by day we came to know not only the God of the Great Out-of-Doors, but the Source of Strength for our own individual lives. The second experience that enters into this volume was over a longer period of time, with a group of college young men and women. For a whole year we met weekly on Sunday evenings, seeking a Way of Life. This book reflects in part the search we made so earnestly together.

I wish to thank the "Forty Foes" and the College Group of the First Community Church of Columbus, Ohio, James M. Davis, Jr., C. Brandt Tefft, Miss Helen Kromer, Miss Alice Foy, Mrs. Howard Dwight Smith, Miss Rosemary Weimer and Mrs. Julia Elizabeth O'Connor, all of whom helped to make its early publication possible.

ROY A. BURKHART

Columbus, Ohio.

I

SETTING OUR STAKES

NO MATTER how creative or how enslaving it may become, each one of us of necessity must live a way of life. If one has attempted to go in all directions at the same time, it has for him become a way of life. If one has concentrated on some theme, or bent his life toward the development of some hobby, no matter whether it be great or small, it has become for him a way of life. One may choose to wander toward the swampy lowlands or through the protected, shady places of life, or he may seek the higher road that leads toward the great cathedral in the verdant hills. He may wander along aimlessly in a path that leads nowhere in particular, or he may choose to follow along the winding path that leads higher and higher to the lofty heights of the soul.

The lives of all people continually remind us that each and every one of them lives or lived a way of life that ended either in failure, in faithfulness to vision and principles, or that reached the heights from which his beacon light of courage and hope lends vision and endurance to those who follow the path he trod. A way of life for them and for us is inescapable.

Victor Hugo summed up his own way of life in these words: "I feel in myself the future life. I am like a forest cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky.

The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, 'I have finished my day's work.' Life is a thoroughfare. It closes on the twilight, it opens on the dawn."

In contrast, Ralph Barton's way of life is summed up thus: "The news was blazoned out in New York papers in the summer of 1931 that Ralph Barton, one of the most gifted caricaturists of this nation, had taken his own life. In a letter written for the public, Mr. Barton tells of the glamorous life that he lived: 'I have run from wife to wife, from house to house, and from country to country, in a ridiculous effort to escape from myself. In so doing, I am very much afraid that I have brought a great deal of unhappiness to those who have loved me . . . No one thing is responsible for this suicide and no one person except myself . . . I did it because I am fed up with inventing devices for getting through twenty-four hours a day.'"

In every generation there are those great souls who do find a way of life that became meaningful to them as well as to those who come after them. Their examples vibrated with courage and hope and possessed real meaning. The glimpses of truth which took such hold of them that they could not let go of their heritage, lured them on to a goal worthy of life itself. Moses,

David, Peter, Paul, Francis of Assisi, Savonarola, Luther, Calvin, Wesley, Elizabeth Frey, Florence Nightingale, Livingstone, and countless others known and unknown, tramped onward without faltering toward a goal that was sure, for before them all stood One about whom is the shadow of the Cross.

There is something meaningful about them; and the universe long after their death, remembers them and supports them. The way of life for Pilate died without support, while the Way of Jesus, whom he permitted to be led away to die, has been supported through these two thousand years. Jane Addams will live; but Capone will die. The whole universe supports Jane Addams, for the principles of love and justice for which she labored blossomed in the lives of those less fortunate; they contributed to the greater good for all mankind.

There is a way that is not supported, for it destroys and is destroyed by the weight of its own destruction. It wrecks bodies, dwarfs minds, shrivels souls, and becomes a running sore in all the relationships of life. Those who send bombs to fall upon mothers and helpless children, those who traffic in the lives of the unfortunate, and those who have no sense of the trusteeship for the blessings that life is bringing to them—the way of all such will not be supported.

Then there is a way of compromise, which in reality is the way of half truths. Those who try to go two opposite directions at the same time, attempt this way of compromise. With their lips they confess Christ, but in actual practice they serve the devil. Their voices

are raised in loud praise for all labor reforms, but in their own households they seek to pay the very lowest possible wages. They are sure to keep their names on the Church's membership lists, but they are found seeking the way of the world. They do not wish to be too sure of being exclusively on either side.

Such a way of compromise is disintegrating, for it divides one against himself. He loses his self-confidence by living a way of life in which he neither believes or has confidence in its objectives. He is never sure of himself—and others are never sure of him. He has the "jitters"; for his nerves become fagged out by the constant changing of his direction. His compromises too neither win friends nor enable him to progress very far in either direction.

BASIC HARMONY

In a way of life there must be a basic harmony between one's personal attitudes and conducts and those ideals which are to him worthy of his acceptance. This idea is illustrated in Shakespeare's *Macbeth*. Macbeth, you will recall, had the obsession that he was a man of great destiny. He communicated this impelling idea to his wife, and together in seas of blood, they swam across Scotland, tying laurels to their brows with other people's lives and heartstrings, until at last Macbeth emerged victoriously as the first in all the land and Lady Macbeth as the first lady of the land. Their friends disappeared; their enemies multiplied. Macbeth became prematurely old, and Lady Macbeth became dis-

eased in mind, even trying to wash Duncan's blood from her hands—blood which could not be washed from her hands because it had saturated her mind. At last, word came to Macbeth announcing her death. His reply was profoundly significant:

“She should have died hereafter;
There would have been a time for such a word.
Tomorrow and tomorrow and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time,
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.”

A PASSIVE WAY

Then there is another way of life that is neither bad nor good. Those who live it are so denuded of all aspiration that their very souls take on the quietude of death. No visions of great truth trouble them nor stir them by their mystery. No nameless longings lure them toward a distant prize. They are completely satisfied with everything; they are like cabbages, enjoying complete adjustment to a meaningless environment.

Perhaps Mrs. Browning was thinking of those who follow this way of life, when she said: “What frightens me is that men are content with what is not life at all.” Ruskin likewise must have been thinking of them too

when he said: "I am not surprised at what men suffer but at what they miss."

Disraeli spoke to this group when he proclaimed: "Life is too short to be little." Hence, the very brevity of life itself should be challenge enough to awaken this group from their contented slumbers. Nothing is more disillusioning than to wake up after youth is past and to feel betrayed by the ideals of one's earlier years.

Life is far too short for all of us to find a way of life that leads to life eternal, for in view of present-day breakdowns in personality, the steady increase of insanity, and the wide-spread prevalence of moral failure, we are forced to admit that there is something missing from many lives. These words are almost a universal testimony:

"Tangled in nets
Of our wild philosophy,
Caught in the backlash
Of ideas ill-cast,
Heaving the lead
Into unplumbed infinity,
Baffled, we stand
Beside the shore at last.
Snagged barbs, snarled lines,
Torn sails! What fishers wel
Teach us thy skill
O Man of Galilee."¹

We need a saviour, a leader, a guide through the confusion and paradoxes of life. Every influence in life would thwart and would seek to "spoil the soul" of

¹ *Fishers*, Albert Reginald Gold in *Quotable Poems*, Vol. I. Published by Willett, Clark & Co. p. 159. Used by permission.

youth. Science, the laws of God, man has discerned; the vastness of the universe he has discovered; the mighty mechanism he has harnessed to his toil; but all these have helped to rob him of his soul. The great philosopher, Berdyaev, says, "In the very act of affirming himself, man has lost himself. He has conquered the earth, he has created the marvels, but his assurance in himself has gone. Dwarfed and insignificant he is left to contemplate the vast space he has discovered. When man broke away from the spiritual moorings of his life he tore himself from the deeps and went to the shallows."²

"We move," said Will Durant several years ago, "into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. . . . The greatest question of our time is not Communism versus Individualism, not Europe versus America, not even the East versus the West; it is whether man can bear to live without God."³ Shalom Asch in his book, *Three Cities*, develops the same idea as he writes of Russian youth. After watching and working with the revolutionists for a time, one of the characters was haunted by ancient questions about immortality and divine purpose. These queries would not down, despite the assertion of his comrades that the old-fashioned questions about God and the soul were of little practical value in the building of a new world. Asch interprets the lad as confessing that he felt like the woman who said, "I have thrown away the bedding, now I must collect the feathers one by one."

² From, Berdyaev: *Freedom and the Spirit*, published by Scribners, p. 201.

³ From an address given by Mr. Durant in the writer's hearing in 1936.

A WAY THROUGH

And there are those who have found their way through all of this confusion. They have gathered the fragments of life and have woven them into a meaningful pattern. They have found a Way of Life through Jesus Christ, their Saviour. They have found a great purpose in life, and have received power from above to press on toward the great prize. They are finding criteria which are supported by the universe by which to judge experience. They are not alone; they have a cosmic Companion, who has become very real to them. They have joined those "who through faith" are ever witnessing to the joy and satisfying power of a Way of Life in Christ Jesus.

Joan of Arc is sure she hears voices but she is burned at the stake without witnessing the triumph of her highest hopes; Savonarola consecrates himself to the moral redemption of Florence and his antagonists cause him to be killed in the name of the God he loves and serves; Tyndale gives the people of England the Bible in their own tongue, and he is hounded like a felon until at last his body is brutally dishonored and his ashes thrown to the winds; John Bunyan is thirteen years in Bedford jail because he gives testimony to his soul's knowledge of God, and he dies not knowing that he had lifted to simpler and sublimer heights the idea of the eternal—they and millions of others, nameless, unknown to man, endured because they were one with their Saviour.

There is no other way in the life of the spirit. Noth-

ing is ever found to be true until we first believe it can be true. Man had to believe he could fly before he found wings to fly. By a sincere choice of the will we have to put meaning into life if we seek to find meaning there. If we just drift along hoping to find by good fortune some sign of life's significance, we will not find it. There is no other way. As we must plant the seed to find the universal forces that produce the fruit, so we, by faith, must put moral purpose and passion into life to find the fellowship of that divine will at the soul of life. In a beautiful parable, Gilbert Frensen says, "I sowed my enemy's field with corn that God might continue to exist." He did not make a god through this act of love, but he put purpose into life and found life filled with meaning, spiritual and eternal. Faith is not a thing we lose, it is the tool by which we keep shaping our lives.

YOUTH SEEKS A WAY

Everywhere, there is a new interest in religion and in sounding the deeper meanings of religious consecrations, on the part of young people. I have sensed this on various large campuses and in many different youth groups. Youth do not want the old answers, and they are not interested in the old assumptions that are accepted without regard for the realities of life. Neither are they interested in the former standards of morality. They want a way of life with assumptions made in light of all known facts, with principles tested historically and validated now, with appreciations that are

worthy of supreme devotion, with action that results in the highest potentiality for social good.

There is a growing feeling on the part of young people that the haunting problems of our world result from making the individual the center of the universe. Unemployment, war, prostitution, family breakdown, all have the roots of their causes in this. Hitler was placed in power by industrial leaders who felt that he could bring under control the revolting labor groups of Germany. He did that, but in so doing he enslaved them. Every evil or injurious thing that ever came to any of us resulted from the assertion by someone of his central importance.

And many modern young people are beginning to see that every good and salutary thing that ever came to them came from people who dedicated their lives to mutuality and to the advance of fellowship. They see that all radical and redemptive change is brought about by self-subordination to a higher loyalty, a finer love.

It is true that one of the reasons for the appeal of Fascism to youth is that they are asked and commanded to live in loyalty to some compelling purpose. They live for a greater country. A transfer student from Germany said to a friend of mine recently, "When I go back I will not ask for a job—all I will ask for is a chance to serve Germany."

In a democracy, for some reason, we have not been able to stir enough people to live sacrificially for the State, for the good of the world. Democracy itself is endangered because far too many leaders put self at the core of their activity. And he who does, in the end is

lost. Young people are coming to believe that he who gives his best to mutuality, will himself be sustained: "He who loses his life will find it."

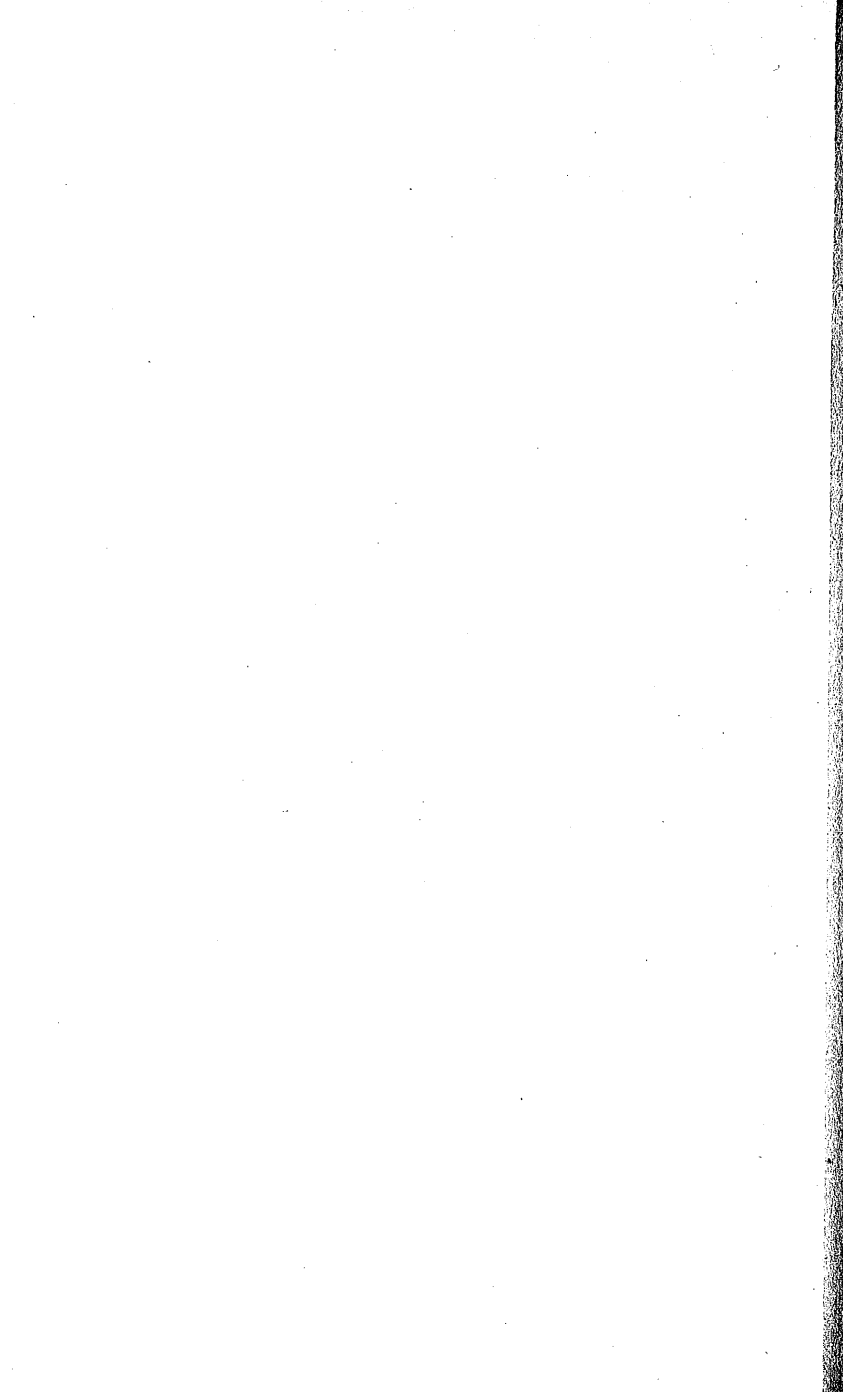
Of all the ways of life, there are after all only two classifications: those that put self at the center and those that dedicate the self to some higher loyalty. In each class, naturally, there are various degrees of quality.

NAMING THE STAKES

What are the stakes in a way of life? They might be designated in many ways, but for our purpose we may think of them in three groups. First, in a way of life, one must choose some basic assumptions upon which he can build his life. What can he believe about the universe, God, prayer, and death?

What principles will he employ in testing his faith, in living by his appreciations, in doing his tasks?

What causes are to claim his life? What does he want to accomplish? What unfinished tasks will challenge him? What will he live for and die for?

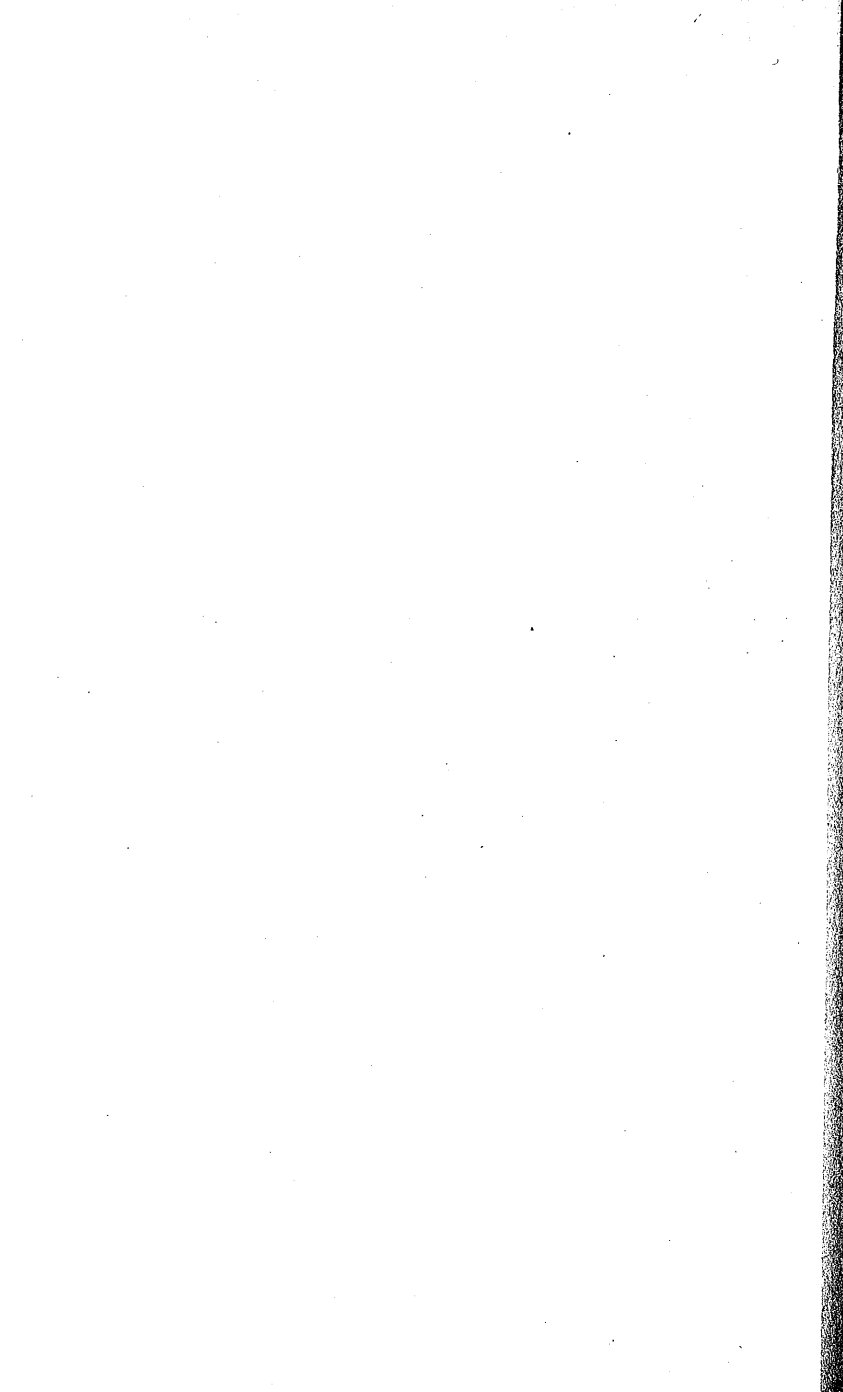


PART ONE

FAITHS

“And what is faith? The anchored trust that at the core
of things
Health, goodness, animating strength flow from exhaust-
less springs,
That no star rolls unguided down the rings of endless
maze,
That no feet tread an aimless path through wastes of
empty days,
That trusts the everlasting voice, the glad, calm voice that
saith
That Order grows from Chaos, and that life is born from
death;
That from the wreck of rending stars behind the storm
and scathe,
There dwells a heart of central calm; and this, and this is
faith.”

—*Sam Walter Foss.*



II

FAITH IN A PURPOSEFUL UNIVERSE

Is it possible for us to believe in a purposeful universe in the face of the inconsistencies in nature and its repeated brutality? While the Ohio Valley is flooded and millions are homeless there is a giant dust bowl that is equally heartless. Death-dealing hurricanes on the Atlantic coast are matched by earthquakes on the Pacific shores. Disease is ever lying in ambush ready to pounce on anyone whose resistance is below par and often overpowers the most healthy. It may take a young husband, a mother, a favored son, or a beloved daughter. In spite of all our scientific knowledge, cancer, acute lymphatic leukemia, one type of pneumonia, and extreme tuberculosis are still baffling scientific research and walk off the field of battle with a joy of victory, leaving hearts cold as stone and making human effort look as of little value.

How can anyone believe that such a universe is purposeful? That there is Anyone in charge of it with a heart of love? And further, why does such a universe produce men with cruelty in their hearts so that they add so to the suffering already visited upon poor humans? The suffering of the natural world—cold, heat, storm, flood, famine, disease—is too much—why then human beings who add to the misery? For the suffering caused by human beings is far worse than anything

we receive from the natural world. Think of the hell of war: bodies blown to pieces, souls deadened by the gases of warfare and the stench of blood, bodies sacrificed to satisfy the purposes of war, homes broken, innumerable partings at rivers' edges all over the world, economic disruptions, disillusionment that must even battle God. Tornados and hurricanes are merciful in comparison with the ravages of war.

Unemployment, poverty, prostitution, hunger and starvation, broken homes, social sins, and race hatred are great human wounds which blight the lives of millions and drain at a draught the blood stream of humanity. How can we believe a universe purposeful that produces men with the power to make human suffering so great an agony? When a baby is snatched from its mother by a baffling disease, that is a heartless act of nature; when airplanes bomb a helpless city and kill thousands of babies in a few hours, that is an act of man, but must we not in the final analysis lay the blame to the universe? A brilliant soul once shouted: "I have travelled the world, I have risen to the suns, I have passed athwart the great waste places of the sky, I have discovered the place where the very shadow of Being dries out and ends. I have gazed into the gulf and cried, 'Father, where art thou?' But no answer came save the sound of the eternal storm that rages uncontrolled. We are orphans, you and I."¹

Is that the answer? Are we merely helpless victims? Or are we a part of the universe? Is it here to serve us? Are we to the universe what children are to parents?

¹ Jean Paul Richter.

If we are victims of a brutal mess, then why are we here? How did we come to be here? Are we and the universe mere accidents? Is suffering the main picture? Is life only heartless? Are we orphans or sons and daughters? Can we believe anything hopeful about our universe? As Von Hugel says, "As regards evil and suffering, it is as though we were out in a dark night with one little candle in our hands." Are there not some gleams in the darkness? If so, how can we see them?

THE RIGHT TO LIVE

Despite all the suffering caused by fellow-humans, the hardship and the cruelty of the universe, most persons still cling with all their might to life. While there is at work in us a desire for death (20,000 persons commit suicide each year in our country) the desire to live is far greater. A look at such figures² as these indicate that to a large percentage of people life is precious: we have in this country 121,000 physicians, 57,000 dentists, 118,000 nurses, 150,000 practical nurses, 110,000 chiropractors, osteopaths, etc. We have 7,000 hospitals with 1,000,000 beds; 8,000 clinics; 67,000 drug stores. We spend \$360,000,000 a year for patent medicines. With all its hazards, we want to live. The fact that persons cling to life in spite of suffering makes us wonder. The fact that hope persists even despite the silence of death is for many of us evidence enough that the hope is true. For how could such a hope persist without its secret answer? The dreams and hopes of men are as wide as

² Figures for 1937.

the universe. "Enclosed in the framework of the flesh our hopes are nevertheless eternal."³

In the beginning, must we not conclude that there is both good and evil in our universe? Our universe does provide some good things. Is it not just as difficult to explain the good as the evil? We have a number of years of plenty, all goes well and we accept it as a matter of course. Then rain does not come and leaves dry up and the earth becomes barren, and we ask, "What kind of a God do we have? What is wrong with this universe of ours?" Why do we accept the goods of life as though we had a right to them and look upon evil as though it were sent by some heartless process? In a world where a nation kills helpless women with bombs furnished them by so-called Christian nations, there are others who are laying down their lives in service for all humanity. The storm that casts a ship on the breakers brings needed rain to a million farms. And on that ship, driven to the breakers by a heartless wind, there are men who stand back and willingly are swallowed up by death for the safety of women and children. Selfishness is more than matched by sacrifice. For every gangster, there are two martyrs. Following a mighty tornado there is also the quiet splendor of a rainbow.

We see this relation of evil and good in another light. In case of sickness, the resources of the great human family come to our rescue. When we eat, when we dress, when we communicate, when we ride, we are the beneficiaries of the universal human family. Shall we

³ Buttrick, *Christian Fact and Modern Doubt*, published by Scribners.

then, receiving untold benefits from our membership in the family, rebel when we are asked to bear the consequences of the family ignorance, the family folly, and the family sin? We can only have the benefits if we accept the risks. We can give up God, but then we are left with the problem of good; we can cling to God, and then we are faced with the problem of evil. And that is just the point: the great souls of all ages, by their faith in God, endured the evil and in the very consecration of their suffering, they have found strength and victory. Defeat and loss were only the rungs in a ladder up out of the mist to the light. These great souls have found that it is not the circumstances of life that break or uplift us: it is the interpretation we put upon the circumstances. As someone has so beautifully said, "The soul that fights for the imperial right to believe will find the data for the belief even in life's darkest valley." For we can make the circumstances of life serve us, as we will see later in this book. We can bring our own climate to life and live in our own environment.

A SUSTAINING FAITH

The people of character, known and unknown, have lived by such a faith. And because that faith sustained them and still sustains millions today, it provides its own validation. Someone, while visiting in Scotland, found Purdy, an old family retainer, with fortune gone and home devastated by the years, still holding steady his faith in God. "How did you do it, Purdy?" he was asked, and this was his answer: "You see the outworks.

For years they have lain in ruins. But that castle has always stood. So with me. When I lost all my savings; when I saw my Jim suffering; when Tom didn't come back from the War—well, as you might say, the outworks were stormed; but, sir, I've kept the castle. I haven't surrendered my faith, and hardness and bitterness have never gotten inside. And if they do, sir, it will be my fault."

Have you read the *Life of Edward Wilson of the Antarctic*? Twice he went with Scott on those expeditions. At last, in the weary wastes of the Polar Barrier they found Captain Scott, the hero, and Dr. Wilson, the saint, lying dead with their arms about each other. Dr. Wilson had written a message to his wife just before he died. Listen to its deep soul meanings: "God be with you in your trouble, my dear, when I have gone. I leave this life in absolute faith and the happy belief that if God wishes you to wait long it will be for some purpose. All is best for those that love God, and, O my Ory, we have loved Him all our lives. All is well. We struggled to the end and we have nothing to regret. The barrier has beaten us though we got to the Pole. My beloved wife, these are small things; life itself is a small thing to me now, but my love for you is forever a part of our love for God. I do not cease to pray that you may be filled with the knowledge of His will. My only regret is to leave you to struggle alone, but I may be coming to you by a quicker way. Dad's little compass and Mother's little comb and looking glass are in my pocket. Your little Testament and Prayer Book will be in my hand or

in my breast pocket when the end comes. . . . All is well." ⁴

That is another reading of the facts. From whence such faith? Purdy and Dr. Wilson were products of a faith in a personal, purposive universe and in a Cosmic Companion. They were a product of such a faith.

So long as the universe produces men and women with faith like these men had, no one can tell me it is heartless. Men have feared things that do not exist but men have never wanted anything that is not possible or that does not exist. So long as the universe produces persons like Purdy, Dr. Wilson, Jesus, Savonarola, and others who conquered through faith, I will continue to believe that it is friendly to me and that its highest purpose is to do just that. The universe is equipped to produce great characters of power and faith far in excess of its evil intents.

Often when the going becomes especially hard and our bare feet are broken by the sharp stones of human experience, we cannot help sometimes but share the feeling of that character in Robert Sherwood's drama, "Idiot's Delight," which is a biting diatribe against war. In the midst of the development of the dialogue, this character, the leader of a troupe of night club entertainers, feeling that, like a mouse in a trap, all mankind is caught in the heartless fatalism of war, cries out, "I often think we ought to get together and elect somebody else God. Me for instance. I'd do a much better job."

⁴ Seaver, George, *Edward Wilson of the Antarctic*, published by E. P. Dutton & Co. Used by permission.

But how else could life be organized? How better could the universe function? Suppose there were no diseases, no hardships, no difficulties to overcome, no suffering? What would happen to personality? In one of his series of *Everyday Living*, Joseph Fort Newton said, "Why is life so hard? Nobody knows. Maybe it is meant to soften what is hard within us and harden what is soft. There is nothing more killing than kindness, and in lands where nature is lavish, man is lazy. If life were always gentle and saving we should live a ghastly smooth life, dead of soul, and miss half its meaning." Milton was blind, but he had the compensation of inward sight. Tennyson dipped his pen in tears to write in hope. Thornton Wilder makes one of his characters say, "Without your wound where would your power be?"

THE POWER OF CHOICE

To be real persons we must have the power of choice. And here is where we run up against some stiff thinking. If God is all-powerful, why does He not do something about war? If He could and won't, then He is immoral. If He can't, then He is not omnipotent. It is my feeling that, in the age-long plan of creation, God decided to limit himself and thus provide man with the gift of freedom. God limited himself. After that forever there have been things God would not do. That wonderful and awful power of choice which makes us men is a gift from God by which He imposes restrictions upon Himself. The restrictions God put

upon Himself are proof of His omnipotence. Take war for an example. Of course war is the result of choices made by certain members of the human family. God does not want it. But no one can have the power to choose good who has not the power to choose evil. No race can decide to live like saints that does not have the power to act like devils. Dr. William Boddy says pointedly, "It is very foolish to think of man without power to make war but with the power to create commerce; to erect societies; to build cathedrals; and to write poetry." These all come from the springs of human resourcefulness, and it is the prostitution of these human powers that causes humanity's hell.

It is my faith that the fundamental purpose of the universe is to create human personality that is God-like and to achieve those higher values which can only be achieved when men live godly lives together; or, to put it another way, when men live together those lives which find eternal support from the universe. To have personality, therefore, there had to be this power of choice. Such a concept, of course, does not answer all the questions; but within that idea we can find clues by which to live.

GOD'S OWN CHOSEN LIMITATION

I believe that God has limited Himself by organizing regularity in nature. When God made a world of law He surrendered some of His power. I often wonder if there is not some force in the world of nature that is not under the control of God—not yet discovered—

some wild, anarchic force. It has been called "inertia or chance" and "cosmic drag." Perhaps we are living in an unfinished world. Spirit is only gradually and progressively coming to control and subdue all the forces of life and nature. But as Christians we see the direction in which the creative process is going.

It must occur to us, then, that some things happen within the sweep of God's purpose that are not part of the Will of God. God's purpose cannot be defeated while God's will may be defeated. An earthly father has a great purpose for his son—he wants him to be resourceful, to have initiative, and to be independent. One day the son says, "Dad, I'm going to remove my savings and buy an old car." The father is sad. He discusses the matter with his son; but, in the end, the money is withdrawn and the old car is bought. Why didn't the father forbid the son to take the step? The father realized that if his son ever is to be able to make decisions, he must start to make them on his own and learn thereby. He wanted his son to become a man. In order to achieve his purpose the father had to allow his own will to be defeated. So, I believe it is often with the One who orders the universe in which we live and grow.

THERE IS A PLAN

What we have been saying is that there is a plan. John Bennet says this: "Whatever we think of the ultimate origin of the characteristic of the created world there can be no doubt but that the world has a definite character and when once created it imposes further

limitations on God. For one thing it is a world of time. Events are successive. Results follow preparations. Growth and progress mean lowly origins. Also, it is a moral order in which men reap what they sow and God cannot intervene to prevent the harvest, even when it is red with the blood of the innocent, without turning a moral order into moral chaos. Also it is a world of dependable natural events (even if we can only use such terms as "natural law" in a very sophisticated sense). Even God could not make the world a beneficent chaos in which only pleasing accidents happen without destroying most of the conditions which are essential for the development of character and the development of intelligence among men."⁵

There is a plan at work, and it is not the product of man's imagination. He is a product of it. He is a part of it—the climax to date of its work. That plan was at work before man entered the drama of life on this earth. When it began or where the Planner came from we know not. Many great thinkers have been calling our attention to this plan. General Smuts⁶ refers to it as a "whole-making process." In it he sees something which is creating more "complex wholes." Whitehead⁷ refers to it as a process of concretion—something which is making actual more aspects of reality in one event. Lloyd Morgan⁸ visions a force which is stimulating the

⁵ Bennet, *Social Salvation*, published by Harper & Bro., p. 192. Used by permission.

⁶ Smuts, *Holism*, published by Macmillan; pp. 86, 87.

⁷ Whitehead, *God in Science and the Modern World*, published by Macmillan; p. 249.

⁸ Morgan, *Emergent Evolution*, published by Henry Holt, p. 36.

emergence of higher levels of life. Wieman⁹ sees an "increase of mutuality," a "process of integration" going on in the world. Montague sums up the thought of these great minds when he says: "And so we are confronted with a God, or something very like a God, that exists, not as an omnipotent monarch, a giver of laws and punishments, but as an ascending force, a nisus, a thrust toward concentration, organization, and life. This power appears to labor slowly and under difficulties. We can liken it to a yeast that, through the aeons, pervades the chaos of matter and slowly leavens it with spirit."¹⁰

There is a plan based on amazing consistency when we look at all the facts across the stretch of time. J. H. Morrison says quite truly: "The whole structure of the universe and the conditions of man's physical life within it, as presented by modern science, must be counted incredible. Is it not incredible that the terrific forces and velocities of the atom should be fitted together to make the quiet beauty of the countryside, or that we, ourselves, compounded of these same forces and velocities, should so peaceably live and work and sleep? In such an incredible world as this, and with the limited knowledge we possess, it is folly to reject any experience simply because it seems incredible."¹¹

There is so much we cannot understand, and still

⁹ Weiman and Weiman, *Normative Psychology of Religion*, published by Cornell, p. 45.

¹⁰ Montague, *Belief Unbound*, published by Yale Press, p. 74. Used by permission.

¹¹ Morrison: *Christian Faith and the Science of Today*, published by The Macmillan Co. Used by permission.

there are so many things we can fit together. Rufus Jones says: "What a fortunate thing for us that the earth was tilted twenty-three degrees and thirty seconds to the plane of its orbit. That makes all the difference in our lives. It is that fact that gives us hope in the midst of our winter snows and winds from Nova Jembla. It is that 'tilt' that makes the vernal equinox come when we need it most."¹²

There is a plan. The astronomer calculates it when he foretells to a fraction of a minute the next eclipse of the sun. The tiller of the soil works by it for there is seedtime and harvest. The lens of the eye and the world of sights are made for each other. The ear is tuned to the music of distant vesper bells. The sculptor's hand finds in marble the medium exactly fitted to its skill.

The plan is faithful in the smallest degree as well as in the greatest. The same plan that keeps the planets in their courses guides the growth of the dandelion. We talk about atoms—how big is an atom? We are told that it would take 250,000 years to count the atoms in a pin head. A bird shot multiplied ten billion times would be as large as the earth. An atom increased in the same proportions would be only three feet in diameter. These atoms are porous. At the center is a nucleus or proton around which are swirling electrons moving with the precision and regularity of the planets. The spaces between them are proportionately greater than the extensions in the solar system. The reddest

¹² Jones: *The Eternal Gospel*, published by Macmillan; p. 57. Used by permission.

light our eye can see has a wave-length of only three one-hundred-thousandths of an inch, and the most violet light has a wave-length twice as small. All light travels at a speed of one hundred and eighty-six thousand miles a second. This means that in one second the number of "red" waves to pass a point is four hundred million million and the number of "violet" waves is eight hundred million million. There is a plan and it gathers every life within its orbit.

As we said previously, this plan is unified and intent on bringing to focus the fundamental purpose of life—the production of personality and the creative values of intercommunication. There is a consistency and a unity to this plan. We believe that personality must be inherent within the universe else or how can personality come out of the universe? Something cannot come from nothing. A rose will never grow in a salty brine. Personality has come out of the universe because a greater Personality is within the universe. Beethoven was greater than his musical creations; the universe is greater than the greatest personality it ever created. As stated in the first chapter, the great support and inspiration of love and sacrifice and high heroism is to believe that those qualities which we find here and there in human souls are not just broken beams of light, but that they all come from a mighty sun. As Jesus forgave those who crucified him so within the universe there must be a still greater power to understand and to forgive. A son disappeared twenty years ago, and his mother has not left her house all these years lest she would not be there to welcome him home. Within

the creative process, there is a far greater concern for the well-being of all men than is possessed by that mother. She merely reflects a part of that greater store of love and concern. The universe is more than the best in man. There is a plan and a Planner. The purpose of the universe is to create and guide the growth of individuals who by their choices will live in harmony with that plan and in intimate fellowship with the Planner.

III

FAITH IN GOD

WE HAVE already expressed a faith in God. If there is purpose in the universe, there must be a Mind. If there is a plan, there must be a Planner. Since personality has come out of the universe, there must be Personality within the universe. Since man has universally and historically longed for fellowship with a great "Other," that One must exist, else from whence has come the desire and why does it continue to persist?

Men are incomplete without each other. Personality cannot develop normally without social communication. That must give us a clue as to the nature of God. If men need each other and can only grow normally in fellowship with each other, how much more must God be able to have kinship with men. If men need each other, why cannot we feel that God needs the best in men? Perhaps the Old Testament is right in assuming that God created men for His glory. Parents love their children because, for one thing, they do much for them and also because that is the nature of parents. If parents have the capacity to love their children, how much more must God love us? No parent would ever assign his child to nothingness, to extinction; how much more then must the Creator of persons yearn to keep them alive and eternally identifiable.

Through all the ages, men and women—in fact

there is one thing common to all primitive tribes, and that is a faith in eternal life—have felt that God made us so we will live as long as He. In simplest terms, they have believed that since He made us so, we are capable of immortal longing, and that He has the power as well as the desire to give us the immortality for which we long. Otherwise death would be the real god and the god we worship would be a rag doll ruling as if in child's play. Nor can they, as someone has said, deem it possible that He has mocked His children with a dream of eternity, for then He would be no god but a devil with noble children.

The clue to our thinking is that we are beginning with the best and working our way up to God.¹ We are looking at life and at persons and by that vision formulating an assumption regarding the universe and God. As a bit of electrical energy in a piece of magnetized steel tells of the oceans of electrical energy, so the love and goodness in the human heart are not isolated phenomena—they give us clues regarding the universe and the One who is the Source of Life. The best in life is only a reflection of the capacity of God. Great as Jesus was, he still looked to One whom he called Father.

GOD IS EVERYTHING THAT IS NECESSARY

Just as I believe that the universe is part of a great Planner's plan, so personality and its creative power in

¹See article, *Ladder of Faith* by Dr. George Buttrick in *Religion and Life*. Fall 1936.

fellowship is the ultimate purpose of all of existence. That is the faith of this book and there are many data that support it. Personality is here because this is a personality-making universe. It is impossible for me to think of the universe as an accident. It is even more difficult for me to think of personality as an accident. As Albert Day says, "It is too much of a strain on credulity to speak of it as an accident—it gathers up into itself too much of what has gone before and is too much related and relatable to all that is, not to think of it as a part of the universe, as organic, as the expression of something very deep within it, as belonging to it as a child."²

When I look at Jesus Christ climbing his Calvary, I see a vision of the direction of the universe and of its purpose that I cannot forget. The glory of His Life is not dimmed by the stench of a Capone rushing into Hell. Capone made his choice, even though undoubtedly neglect on the part of Society and the impotency of the Chicago civic government were responsible. But so long as I see Jesus Christ and the host of those lured on by visions that grip their very being, I believe there is within the universe One who is all they are individually and all they can hope to be in the highest possible mutuality they achieve. As men through the ages tunnel up through the damp and the dirt, it is my faith that they can only be lured on because they hear the tools of a Master Workman coming from the upper side. I believe in the validity of those nameless long-

²Day, *God in Us; We in God*, published by Abingdon Press, p. 21. Used by permission.

ings in the heart of men; I believe there is a Great One who longs too, and so infinitely more.

The most amazing quality of the soul of humanity is the conviction, felt alike in dreamers and prophets, that life ought to be and can be better than it is. How often that faith has been confounded! How often disillusionment has come! How often frustration! How often in prayer to God! We dream of evangelizing the world in one generation; but before much progress is made, the World War tears the dream to bits and makes laughing stock of our world program. Millions sacrificed their lives with the hope that they died to end all wars; but within a few years war clouds gathered and the rain of hell began anew. Each year millions of American boys and girls leave our high schools believing that America is the promised land of unlimited opportunities, yet a startling percentage find that there isn't even a ghost of a chance to earn their bread, let alone their shoes. Such frustration ought to be the end of such futile hope. Some do become bitter; many do give up; some do take the "Capone-way"; but there is always a percentage at least of those who, like Jesus, see a purpose beyond Calvary. Out of the ruins of broken dreams they begin to weave them again, and they are willing to lay down their lives for their dreams. Here and there are persons who never fall away from the challenge of an ideal. The struggle goes on. The harvest is either the bulwark of a finer civilization or the melancholy ruins of a society crumbling to dust.

The cross of Jesus is an eternal witness of what God can do with frustration. God's will has been defeated

again and again; frustration has been His over and over again but always He has risen high above it all. His will can be defeated because He has given to others the power to will; but His purpose is eternal because it, alone, can make persons completely alive, creative, and brotherly. That purpose was in Jesus Christ.

A casual glance at human nature shows us the need of purpose. Integration of personality is impossible without purpose around which experiences can be gathered. As will be pointed out in our discussion of prayer, man needs resource as well as a purpose. It is here that much of our modern psychology fails. But, even so, we do need purpose. I often think of the legend of the ant. For days and days the ant community constructed the mound. At last, only one tiny grain of sand was needed for one unfinished part. As he put it into place, he arose on his haunches and cried, "My ant hill I have built. My view! My world! My needs!" A wind stirred in the valley below the ant hill and mounted up over its crest sweeping the boastful ant to destruction on the other side; but the heap remained.

FOR FELLOWSHIP AND MUTUALITY

As we look at life, we see a continual process making for a psychological nearness and for an orchestration of life; we see at work a process of integration. Professor Whitehead points out that the ultimate aspect of the universe discernible to us is tiny energy centers, appearing and disappearing like fireflies in the night, each energy center tending to reach out and appropri-

ate the energy of other centers for itself. But he shows further that there is something present that restrains this feasting on each other and makes for mutuality so that, instead of destroying each other, there is helpful cooperation. We can see this process going on through all observable data in human experience. Without this cooperation there cannot be life. There is something in life that is forever turning the hearts of men toward service of the common good. As Jesus so well pointed out, when we live for others, we live most really. "He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it," was His oft-repeated thought.

At the time of conception, the human seed is a single cell. Then it divides and cells multiply, and the interesting thing is that those cells are friendly to each other. There is some unseen force that guides them into such mutuality that they are fraternal and cooperative and fuse into a working, alive organism which is the body. And, likewise, when we look at our universe, it is accurate for us to say that the universe is electrical energy organized into patterns. For instance, you perhaps know that one electron, revolving around one proton, gives an atom of hydrogen; eight electrons, revolving around a proton, gives an atom of oxygen; and in this way all of the chemical elements are formed, and these elements go together, not only to form the universe in its nature and organization, but the human body as well.

Henry Nelson Wieman has made a great contribution to modern philosophical thought in his emphasis

on this process that makes for mutuality, and for a religious interpretation of life. We have already referred to Dr. Whitehead's interpretation of the nature of life in terms of tiny energy centers feeding on each other and then later cooperating with each other or making for mutuality. We have seen in our discussion of the nature of a developing body from a single cell, this process of mutuality going on. We have also seen something of this process in terms of the organization of life, chemically speaking, into patterns; but as we study human nature, we discover that personality is impossible without social communication. There is something in a person which inevitably draws him to other people. We see this early in the life of a baby, like we see it in all stages of developing life, whether among animals or among human beings. We see a group of boys forming into a fellowship to do things to sustain each other. We see one girl go with another girl and little girls forming into cliques and groups. We see a fundamental friendship grow up between a boy and a boy, and between a girl and a girl; and we see a boy, when the proper time comes, finding himself drawn in a strange but beautiful and meaningful way to a girl, and we see a girl respond to some inner yearning which links her with the boy. Then as we watch that relationship develop, we see again and again, too often to count the number, that relationship develop into a fundamental companionship which we call "love" and become so real that it reaches on into the sunset of their togetherness.

It seems to me that Dr. Whitehead and Dr. Wieman,

in their emphasis on this something in the universe which makes for mutuality and fellowship, have plotted a fundamental trend that gives us a clue into the nature and work and plan of God. Here is, for example, a home in which there is a father and mother and three children. The minute you step into that home, you sense a fellowship that is very real. All members in that family help to sustain that fellowship and all of them—and nobody knows it as well as they—are sustained by it. There is something that is absolutely essential for the normal development and the constant sustenance of a life, whether it is young or more mature. As you move in that fellowship for an hour or a day, you discover a something there that is more than personality. You discover something that personalities living creatively together have created, have found, and are revealing. Sometimes I feel that the universe not only has been developed to create personality, as was pointed out in the previous chapter, but that it is striving to achieve those values that come when personalities live creatively together. Take this home, for example: here is a spirit, which, from many standpoints, has a personality in itself, for you can tell it from other homes; it is distinctive, for you can isolate it by its very nature. Doesn't that give us a little clue as to God's nature? He is all that persons can be in themselves. He is the process out of which personalities are born and within which they grow, but He is also everything that they can achieve in their creative togetherness. Of course, He is more than they and He is far more than they can be together, but He is, at least, that.

This summer I had the privilege of watching forty young people, different individuals, start out to build a fellowship together. When they began they were forty different persons. After a week, those different persons had become merged in a magnificent fellowship. That fellowship had become so real—real because they helped to create it and because they felt wonderfully sustained by it. As I watched them in their glorious togetherness, it gave me a little clue of the meaning we have when we say that God is Spirit. In that fellowship, you see there was the personality of those forty persons, but there was something in addition—something spiritual, something real—that had been created in their being together.

Not only does this process of integration go on in the actual composition of the universe, and of personality, and within intimate fellowship, but we see it in other forms of life. When we ask ourselves just what are the gifts that lift man above the level of the beast, and make him indisputably different, we think of speech, art, music, writing, telephone, radio, airplanes. But doesn't every one of these gifts pre-suppose the purpose of human unity? There is something in the universe that hates a wall, a something that is breaking down walls. That means that we must learn to love and cooperate or perish from the earth. It is, for example, the same in industry and in business—this modern way of earning bread. We have to achieve understanding and justice and brotherliness also in industry and business or see our marvelous modern civilization smashed to dust. The machine has brought not only the people

within a nation closer together, but it has brought the nations themselves closer together. Now the question is this, will they live by this growing process of mutuality, this process of integration, will they find how to cooperate with it and how to be sustained by it; or will they refuse to live with it and be destroyed by it. There is ever present a rising tide of greed, but greed is selfish; it does not create anything; it will not clothe the naked; it will not bring bread to the tables of the hungry; it can only destroy, and when the destruction is over, labor and vision will have to begin to live again.

Isn't it tragic that the one fundamental, common need which ought to bind men together into a cooperating family, has so often made them strangers and bitter enemies? Before us is the common task of subduing nature and wresting from her hands the food for our bodies; but so often in the process we have attacked and fought each other, instead of uniting in the work of making the earth yield an ever-increasing abundance. To persist in this direction of attack is to turn our backs on the laws of God and on His nature. But in cooperation we not only serve ourselves but bring about the welfare of all humanity.

We can therefore say thus far in our discussion in this chapter, that God is all that is necessary for the creation and the development of human personality, and further, that God is all that is at work in making for mutuality, for brotherhood, for harmony, for cooperation, for unity.

Now there are some implications which we ought to pause here to see before going on. If we can see

clearly that the great age-long purpose of the universe has been to create human personality, then don't you see, we shall have to have a more exalted concept of the place and value of a person. Let that exalted thought of other people and of ourselves, come to us, and you'll see immediately a transformation in our behavior and in the behavior of other people.

It is interesting to realize that at a time when titanic powers are being placed in his hands to work his will, man is becoming unsure, whether he has the authority and the will sufficiently free to be significant. Against the immensity of time and space, man is inclined to see himself as too little to be significant. He feels dwarfed by his own discovery. One of the paradoxes of our times is that the more man gains power over nature, the less moral control he feels over human nature.³

When we come to see ourselves as the product of God's age-long effort through the process of creation, and to see ourselves as His sons and daughters, our behavior will take on a new quality and our attitudes toward other people will become radically different. The employer will change his attitude toward the employee, and vice versa; the lover will change his attitude toward the loved one; the parent will change his point of view toward the child, and the child toward the parent; the white man will feel differently about the black, and the black man differently about the white. Most of the problems of our existence are present today because we have too small a concept of human personality.

³ Sockman: *Recoveries of Religion*, published by Cokesbury Press, p. 24.

And further, when we come to see that woven into the very fabric of the nature of the universe and of life, is this something that is forever breaking down walls, this something that is making for fellowship and unity and harmony, then friendship becomes a different thing; then love becomes cosmic; then human relations are seen in the light of God and His Christ. The great thing about Jesus, to me, is that in his togetherness with God, he saw clearly what the quality of togetherness should be among men.

GOD IS LOVE, BEAUTY, HONESTY

Not only is God everything that makes for persons and that makes for the creative power of those persons as they achieve harmony and love and mutuality, but God is Love. Love is all that creates, that sustains, and that unifies life—that in a word is God. God can do only what love can do. There could not be even the slightest bit of hate in God's nature. For example, all of us can see if we observe human nature closely, what hate has done to a life in a short period of time. Hate is negative; hate divides; hate separates; hate robs one of wealth; hate kills. If there were any hate in God's nature, He could not be everlasting, and omnipotent.

God has power, but the power of God is the ability to achieve and to bring to final fulfillment the purposes of His holy and sovereign will. But what is that purpose? He makes it plain in His word, in Jesus; and in the "on-goings" of history. He seeks men and women who, by their choice, will love Him and obey Him and

join with Him in building a world of beauty, justice, and righteousness. He seeks to have His children live the spirit of a creative world of brotherhood. If God were to say to a wicked man, "Here, by force, I drop goodness on you," it would be weakness and not power because it would be the defeat of God's own purpose. God has power, but He does not use violence. God is Love. He can do only what Love can do. He can't betray His nature. Love can woo and plead and attract, but Love can never coerce.

Furthermore, we can say that God is Beauty because beauty is harmony; it has a central related theme. In beauty there is that harmony that comes from a complete orchestration of all of the value-elements. There could be no ugliness in God's nature, because that would be divisive, and any divisiveness in His nature would destroy.

God must be omnipotent in His power to be honest. There could be no deceit, no violation of fact, no violation of law which He, Himself created, or God would be killed by His own creation. All of us have seen the effect of dishonesty in a life in a short time. God has been eternally alive, growing through His constant and on-going process of creation and He can only continue to exist creatively by giving, sustaining and unifying life, so long as He is completely honest.

We see beauty, love and power in personality and in nature. But all that we can see and express is but a small part of God's potential capacity. What we see is merely broken beams of light from the eternal sun. They serve as mighty clues to the nature of God.

SOURCE OF POWER AND INSPIRATION

Furthermore, as we pointed out earlier in this section, we see men being true to visions of truth that will not let them go. We see the scientists in the laboratory; we see the social worker out on the frontier; we see the minister; we see youth seeking for truth. They feel that some secret is hidden beyond the hill, and they are determined to find it. As we look at this universal something within human life and human spirit, let us realize how much more must that spirit be within the heart and mind of God Himself? For our natures will not let us relax our searchings.

We could certainly, with accuracy, say with Henry Nelson Wieman: "God is the growth of meaning and unfolding truth." Furthermore, as we watch individuals in their search for truth, in their efforts to face life, in their determination to see it through, we notice that they are sustained in an amazing fashion. As men come in touch with the inner world, as they bring themselves into harmony with God and with His purpose, as they reach out to Him, often against their better judgement, they feel sustained. Men, certainly, could not be sustained by a lie; for a lie never helped anybody. If men, through the ages, have been sustained when the wings of their spirits lifted them into the circle of the Divine, then that experience must be an absolute reality. And the more we look at that experience, the more it seems accurate to say that God is the source of our power, of our inspiration, of our passion for truth, and of our success in its discovery.

CALLS FOR OUR TRUE WORSHIP

As we see men, often in contradiction to their intellectual hesitation, reaching out for God, it makes us stop and think. All men pray at times. I have seen some of the most analytical persons who ever lived, come up against experiences that baffled them to the point where they were forced to drop on their knees and reach out for divine help. Something within them, something stronger than reason, something beyond their power of intellect, drew them in prayer to Himself. There is something about this life that not only draws us in times of crises and wonderment to Himself, but there is something about this life that convinces me that it is not our ultimate home.

Have you, for example, walked out into the night and looked at the stars, carrying on your heart the burdens of the day? Do you remember how a quiet stillness came into your own heart? And then in the midst of that peace you felt the pangs of unrest and became dissatisfied with yourself? You thought of a lot of things you wanted to do? Of dreams that would not let you go?

Have you ever listened to a great symphony; or have you ever looked at a beautiful sunset, and in the midst of the harmony and peace of your life felt a restlessness? At times like that have you ever felt homesick? When we come into experiences like that, then we know that the very nature of life is not satisfaction, but desire; that it is not our desire to find a restful home, but there is something within us that makes us ever

seek the restless road. Consequently we are always dreaming, always hoping, always looking for distant ports, always climbing higher hills, always working. For that reason, it seems to me that we could also think of God as that which calls forth our worship, our love; that enlists our efforts, that compels our loyalty—that something is a distant port toward which we are ever sailing, even during our best moments of this life.

WHAT FAITH IN GOD DOES FOR OUR LIVES

As you will see, we have tried to look at life, at human nature, at the qualities that seem woven into the fabric of its very nature, and on the basis of that we have tried to come to some decision as to the nature of God. It is clear that we cannot prove that God is. We must remember that we come to God by faith. Studert Kennedy has put it into beautiful words when he said:

“How is it proved?
It isn't proved, you fool; it can't be proved.
How can you prove a victory before
It's won? How can you prove a man who leads,
To be a leader worth the following,
Unless you follow to the death? and out
Beyond mere death, which is not anything
But Satan's lie upon eternal life?
Well—God's my Leader, and I hold that He
Is good, and strong enough to work His plan
And purpose out to its appointed end. . . .
I walk in crowded streets, where men
And women, mad with lust, loose-lipped, and lewd,
Go promenading down to hell's wide gates;

Yet have I looked into my mother's eyes,
 And seen the light that never was on sea
 Or land, the light of Love, pure Love and true
 And on that Love I bet my life. . . .

. . . I bet my life on Beauty, Truth
 And Love! Not abstract, but incarnate Truth
 Not Beauty's passing shadow, but its Self,
 Its very self made flesh—Love realized.
 I bet my life on Christ, Christ crucified.”⁴

The certainty of God's government is not found by observation but by communion; it comes not by science but by surrender; it is not by the knowledge of the laboratory but by the secret of the sanctuary. Those who have been very sure of God have come to their certainty based upon close fellowship with Him. The only true way to know God is to surrender to His high and holy Will. We must live in fellowship with him through faith if we are ever to know the reality of that faith. Even so, we can never know that there is a god; we must always live by a faith that He is.

William Adams Brown expresses the thought we have tried to present in this chapter, in these words:

“What does it mean to believe in God in the simple practical way in which this belief meets us in actual religion, not the religion that men talk about, or lecture about, or write learned books about, but the religion by which they live? It means to have confidence that there is something, or someone, in the universe like us, though infinitely greater and wiser, in touch with our lives and able and willing to help us if we comply with certain conditions; someone with whom we can work, someone to whom we can look up, someone with whom we

⁴ Kennedy, *The Wicket Gate*, published by Doubleday, Doran Co. Used by permission.

can commune, someone from whom we may derive strength. That is what belief in God meant to Jesus, and to St. Paul, and to St. Augustine, and to St. Francis, and to Martin Luther, and to John Wesley, and to Cardinal Newman, and to Phillips Brooks.”⁵

Now what does a faith in God do for us? Well, negatively let us suppose we believe in no god, then we have to believe that the universe is an accident, that it is blind force; then we have to turn our backs on all of the data that we have presented in this chapter; then we are alone and nothing matters; then nothing counts. Furthermore, if we believe in God but work against Him, or ignore Him, or take Him for granted, then, you see, we are giving our devotion to a way of life which does not measure up to our highest hopes and our deepest beliefs. If, however, we believe in God and we live by that faith, then it becomes true for us. Then our hearts fill with gratitude and we seek to return to God's family, enriched by our living, all the blessings that have come into our lives. Then our lives take on meaning; we see them as a product of the universe's age-long struggle to produce persons. We see ourselves as a part of the process that is making for unity; that is creating, sustaining, and unifying life. We see ourselves as a part of God's creative plan. We see ourselves as instruments or channels through which His eternal will is gradually being fulfilled. This gives us significance; this gives us a mission; this links us eternally with God and that means life, and guarantees us a meaningful destiny.

⁵ Brown, *The Minister: His World and His Work*, published by Cokesbury Press, p. 83. Used by permission.

IV

FAITH IN PRAYER

OUR decision about the universe and about God is not enough to satisfy the needs of the spirit. We must go further and face the question of prayer. What are the possibilities of fellowship with God and of finding guidance for our daily lives?

DIFFICULTIES ABOUT PRAYER

While all men at some time pray despite their intellectual difficulties about prayer; while some men pray more readily and more frequently than others; and while there is a distinct naturalness to the act of prayer; in this modern day it is perfectly plain that prayer is not as common in the habitual practices of people as it was a generation ago. When I was a boy we heard a great deal about personal prayer, and I knew of many families who daily joined together in family worship. I prayed daily before going to bed, not always because I sought communion with God or guidance from Him, but because I thought it was a ticket to purchase in order to get passage into heaven. I prayed to escape the devil and hell.

Today, of course, we hear very little about a personal devil, and most people have given up the thought of a literal, burning hell. The element of fear has been largely eliminated from our religion. In most Churches,

and among most Protestant communions, people are no longer motivated in their religious practices by fear. If therefore, they are to enter into practices of religion, they do so because they want to. Obviously, this is a higher motivation. It seems clear to me that God wanted His children to grow up with the power of choice so that they could choose to live His way. For that reason, undoubtedly, there is no exact moral requital in life; that is, men are not immediately rewarded for good or immediately punished for evil. For one to worship God out of fear is a rather low level of worship. If our children do things for us because of fear, or if they only do them in the hope of reward, we are not particularly rewarded. Love means most when it is the result of true devotion and appreciation.

This thought was illustrated beautifully for me some years ago when a young woman sent me money confidentially that she wanted lent to a boy friend of hers who was going through college and preparing for the ministry. She asked me to keep it a secret. As time went on, she invested nearly two thousand dollars in this young man. I gave her a note for the money she sent to me and her boy friend gave me a note for the money I lent to him. I was the cooperating agent. She was determined that he was not to know anything of it until after they were married. One day, after he was ordained and married, the three of us met, and I turned over to him the notes which he had signed and she turned over to me the notes that I had signed, and the transaction was closed.

You can easily understand why she did not want him to know. Always in the future she would have been haunted by the thought that he had married her out of a sense of obligation. She did not want him on that basis, she wanted his love only if it were the result of true devotion and appreciation. Likewise, we can be very happy that in this day and age, the fear element has been largely eliminated from our religious practices, and that we are on a search for a higher motivation for them.

Furthermore, bathed in the light of more objective thought on the matter, we perhaps are more brave in facing our intellectual difficulties over the practice of prayer. Many modern young people are deeply puzzled with respect to prayer. They come to feel that prayer, for most people, is simply a device whereby they suggest to themselves things that they want to do. Consequently, for them, prayer is just talking to oneself, just giving oneself a pep-talk, just hypnotizing oneself with positive—or sometimes, if the prayer is on a low level, with negative thoughts.

Furthermore, many modern young people have given up the idea of a personal God who is localized somewhere in the sky and have come to think of Him more as a principle or as a Spirit. They cannot seem to figure out on any logical basis just how it would be possible for Him to hear prayer. They cannot understand just how God could have an ear that would be suited to their voices. Is He within us, or is He without us, or just where is He? Can you think of Him in terms of a "He," of an entity, of a personality? If He

does not literally hear us, then they feel that there is no reason to pray. Furthermore, if it is true that God is sensitive to our own inner impulses, then why pray at all? Why tell God what He already knows?

As they listen to many prayers they have a feeling that they use up time telling God things that He knows in His own heart ought to be done. Does God need moral pep-talks from us in order for progress to be made? Must He be reminded that the hungry ought to be fed? That the unsaved ought to be saved? That the lost are to be won? That missionaries are to be cared for? That the unemployed are to be given jobs? And some of these analytical modern young people go further and feel, with many people, that prayer is merely "passing the buck" to God. People in such prayers are asking God to do things that they themselves are unwilling or too lazy to do. Such prayer, to them, is immoral; and as we think of it we can see some justification for these queries.

Other young people raise questions over the idea of prayer being communion with God. Is it possible, they ask, for us to have mental fellowship with God? Does He have the kind of mind we have? Does He think in the same way that we think? Further, many of them ask the question, "If God can give Himself so fully to such specific little concerns as occupy the focus of our attention, then does He have the capacity to care for the larger things, such as guiding the universe and the whole creative process, the type of work which would be God's work?" Many young people cannot understand this. They cannot quite see how God can

function as God must if He, at the same time, can limit Himself to such little activities as are within the comprehension of our minds.

Other young people, on thinking these questions through, are forced to consider something of God's nature. Is God eternal? Is He changeless? If He is changeless then what good is there in our petitioning for certain things that would not be provided if we did pray? If they are provided because of the influence of our petition, then God could not be considered changeless. His mind and His way of working, therefore, they feel, would be changed by our prayer. This, of course, gets them to think in the realm of natural law. Does prayer change natural law? Or does it take into account laws with which we are not acquainted, which supersede the laws with which we are acquainted?

There are some young people who may not pray because of these difficulties; there are other people who may use these difficulties or refer to them as a personal excuse or as a means of personal justification for not praying. Then there are, undoubtedly, many others who get involved in the immediacy of life and things go along for them on such a basis that prayer is not necessary to them, so they think. Then there are other people who live ways of living in which they not only do not believe but within which a faith in God is not consistently possible. It is difficult for a man to pray if he is mistreating the members of his family. It is unlikely that one would open his heart in earnest search for cosmic fellowship if he were going fundamentally counter to the direction in which the universe is going.

One cannot very well be in harmony with God if he goes in the opposite direction; one cannot break fellowship with God and still have that fellowship. There are undoubtedly ways of living which will not permit a prayerful attitude as well as the practice of prayer.

Then there are other persons who live such shallow, meaningless lives that prayer rarely breaks through into language or even into thinking unless there is a temporary change in their plan, unless some tiny ship loaded with the trinkets of life fails some afternoon to sail into their harbor. This, one would not call real prayer! It is but a temporary effort to make a Santa Claus out of God.

Beyond the difficulties with which we have already dealt, there are still other problems with which many of the most prayerful people have come face to face from time to time. One of these is the problem of our enlarging universe. What good does it do for one individual, in a world that has nearly two billion people on the planet, to pray? Another general but powerful question has to do with praying in a world of cause and effect in which all happenings are predetermined by law. And, finally, why should we pray to a God who is all-wise and all-loving? If He is all-wise and all-loving, then certainly He will not withhold from us any good thing. If that is so, then why should we pray?

These last three difficulties seem to me to be very fundamental and perhaps gather up all of the difficulties which have already been mentioned. And, as we pointed out previously, they inevitably, as well as the

others, are vivid in the minds of many people who pray regularly and to whom prayer has become a reality.

Beyond all of these there is yet one more difficulty which every praying person experiences, and that is the reality of what seems to be an unanswered prayer. Jesus said, for example, "That whatsoever ye shall ask of the Father in my name, He may give you." At another place, we are told, "Ask and it shall be given you; seek, and you shall find."

To the most devout persons, there are many times when prayers are not answered, at least in the way in which they are expected. All of us have had the experience of asking for the prolongation of a life, and yet death takes its toll. The time comes when prayer cannot keep people alive because at some time death is certain to win. There are times, too, when the most devout seek to avoid certain experiences or crave a way of overcoming certain difficulties, and there is, apparently, no answer. Christian persons, finding that they cannot escape certain experiences because they ask for escape, do, nevertheless, receive the power to see those experiences through. Here is, undoubtedly, a clue which we need always to keep in mind. Religion at no time, so far as I can see, promises to keep us always from crises, from sorrow, from disappointment, from failure, but I feel that it is valid to say that religion always gives us the power to build a stairway through these experiences, through the fog and the mist, into the sunlight of God. In that sense a person would say that his prayer is answered. He does not get what he

wants, but he does get the power to meet the emergency.

THE NATURALNESS OF PRAYER

Before we try to face some of these difficulties, let us pause a moment to take into account what I believe is a true fact, and that is that prayer is a natural form of behavior. Woven into the very fabric of human nature is the tendency to reach out to a "Greater Other" in the face of some startling or baffling or overwhelming experience. This is equally true with the intelligent as it is with the ignorant. I remember one time, while doing graduate work in Chicago, that one of my professors had a great deal of fun with my interest in the mystical phases of reality. One time his only daughter became very ill, and her disease literally laughed out loud in a cynical fashion at all that modern science could do. He was told that his daughter had a very slight chance of recovery. That man, in the face of all of his analytical tendencies and his great learning and his disgust for the practices of religion, asked me to pray for his daughter, and later asked me to teach him how to pray. Up against an unsolvable problem and torn by his great love for his daughter, even against his better judgment, he found himself reaching out for help, for some answer, for some hope.

We can say that it is universally true for all kinds of people to pray, to petition, to seek cosmic support in a time of great crisis, of great bewilderment, of deep bafflement. That reality puts us up against another type of difficulty. Why does this particular attitude

manifest itself in all behavior? Why should men continue seeking cosmic help if there is no help? Why should men reach out for help if none is available? Why should men hunger for fellowship and for support if these do not exist? The very fact that this tendency is so universal and has been maintained among the tendencies of life could easily lead us to think that to each great outreach there is a secret answer. For every great hunger there is somewhere food. As we have already said, men have never sought things that do not exist. The fact that men reach out for help leads me, at least, to formulate the assumption that there is Help—that there is an Infinite Companion.

Of course the human spirit is constantly being frustrated despite this outreach. As we said before, again and again men reach for things and are disappointed. But the point to be made here is that they get something, which in the long run may be more important. The cross is an eternal witness of what God can do with a frustration given to Him.

To go further, we find it natural for some people, when they reach a high level of ecstasy, or significant success, or come into a sustaining harmony, to express gratitude. We must remember this, that it is a universal trait of human nature to try to "get." It is not a universal trend of human nature to give or to be grateful or to be thankful. And yet, while it is not universal, it is common. When a child or even a dog or often the roughest type of man is the recipient of some gratuity or present or act of thoughtfulness, his heart is touched. All of us respond to some gracious act. If,

for example, I stand up before a group of hard-boiled men and tell them some story of unselfishness, one always feels a very deep response. For example, if I were to tell a story like this, I would get a similar response:

Here is a little girl in a neglected area of Chicago whose teacher found a way of supplying milk to the children in her room. All her children showed signs of improvement except this one little girl. During recess the teacher watched her one day and discovered that she had hid the bottle of milk under her little apron and during recess made her way to another room and gave that bottle of milk to a little brother.

And so, while it is not as universal as the desire to get help, yet it is very common for men and women to express gratitude and thankfulness to that Great One beyond even their intimate friends.

And then less common than any of these, there is, nevertheless, within the fabric of human nature the tendency to enlist cosmic or divine support in activities or adventures or crusades which are designed to enrich other persons. Someone has said that all of Jesus' prayers were motivated by the needs of other people; that everything that Jesus asked of God was for the good of men. It is on this level where prayer begins to mean the most. When people pray on this level, they are linked up with causes which are concerned with the needs of humanity and the enrichment of personality. On this level prayer is the act of cooperating with God and His work. Here men and women and boys and girls are sharing in the creative process; they are seeking God's will and God's mind and fellowship with Him in all His work.

The hero in *The Mortal Storm*,¹ that great story of the rise of Hitler's regime in Germany, is a Jew who has achieved great scientific eminence. At one point in the story he says that he does not seek immortality for himself but that his great purpose is to keep God alive, to add to the creative work of God. This illustrates prayer on the level where the motive is to cooperate with God, to seek strength from God, to seek insight from God; to live for the good of God and all his children.

Beatrice Plum tells of being in the Physicians' Church built by Canon Twells and of seeing a man come into the deserted church and go to the chancel. "I recognized the face as that of a distinguished surgeon whose operations were modern miracles. Why was that man there? I saw him lift his fine surgeon's hands on the altar rail, his face uplifted as in urgent prayer. I stared at those strong white hands uplifted in silent supplication. Was he pleading for Christ's touch with its ancient power to come to them? I didn't know, but I read a few days later that he had successfully performed an operation which will go down in surgical annals as the first decisive victory over a horrible disease before which the earth's doctors had stood powerless. I said to myself in the words of Parisian Twell, 'I dressed him and God healed him.'" That surgeon at his shrine, that skilled scientist symbolizes the fusion of worship and work which we see in prayer at this level.

When one prays on this level, he is not so likely to

¹ Bottome, Phyllis, *The Mortal Storm*, published by Little, Brown & Co.

ask God to do things for him. He is not asking God to give him anything, he is asking God to help him add to the creative work; to help him find truth that will enrich life; to help him so that he in turn can help God. I often think of the story of the little girl who one night prayed the prayer something like this: "O God, I ask you to be sure not to let the beautiful birds get into Jimmy Brown's trap. Jimmy is a nice boy but he does so many naughty things, and he has a very cruel trap. Dear God, I am going to count on You not to let any birds ever get into his trap. Amen." The mother overheard that prayer and so she said to the little girl, "Why are you so sure that God will keep the birds out of that trap?" The little girl answered and said, "Well I know God will do it because He helped me bust the trap."

We see prayer still on a higher level where the individual comes to practice day by day the presence of God. God's concerns are his concerns; God's work is his work; God's spirit in his most intimate and meaningful Companion. His way of life is such that it is in harmony with what he believes to be the Way of God's life. Like Jesus, he is on the mountain top at night and in the valley serving by day. We must ever understand that religion, in its deep beginnings, is in the world that transcends human relations. The underlying truth of religion is that the human spirit may find fellowship with the spirit of the Eternal; that man may know a cosmic Comrade who can banish the soul's desperate loneliness so that he no longer feels himself a wolf howling in despair for eternity. But this experience

must be known as the beauty of art is known, by imagination and concentration; by opening the soul to a higher mastery; by the spirit rising upon wings of aspiration and faith until it gets within the circle of divine harmony. This power is felt, not by doing something, but by being still and knowing God; and never does the human feel such joy and uplift comparable to these moments when his spirit is at home with God.

There are always some people who say, "I can't understand that so I won't have any of it. For me, religion is just doing right." Of course, religion ought to be doing right, there is no question about that; but if our religion is to be nothing more than doing right, then life begins and ends in men: the center of the universe becomes Man and not God.

Furthermore, if we have nothing more than right conduct by which to live and for which to live, then we are bound to get into all kinds of difficulty before we realize it. I am convinced that if an individual, through communion and surrender, can find God in his own soul and grow in fellowship with Him, then that individual can bring his vision into life and into conduct. Amos, for example, found God under the stars in the wilderness; Isaiah, in the hours of despair in the temple; Jeremiah, in the quiet of little orchard-girt Anathoth; and that makes all the difference. For instance, Aldous Huxley gives the reason he cannot believe in God, but he says, "The climax of it all is the great war—there cannot be a god if such a horror is permitted." Now Isaiah and Jeremiah, knowing God in intimate fellowship with Him, would take the oppo-

site view. They would say, "The nations lived for years as if there were no God; see the awful catastrophe that has ensued, but the proof in history of the god of righteousness we know in our own souls." Huxley sees man as a victim; the prophets see him as a violator of the laws of living, and that is the difference. And don't you see the hope is all with the way of the prophets, for if as Huxley has concluded, nature or fate or some cruel absolute causes war, there is never any chance of peace—you can't reform the absolute. But if man's sins make war, if God is on the side of peace and justice and the violation of His will results in such awful calamity, then man can surrender to God's sovereign will and know the dawn of hope and peace.²

And so, while this form of prayer is undoubtedly the highest level of prayer—it is that level where the spirit of man is in harmony with and in fellowship with the eternal spirit of God—it is basic to all conduct, for until this kind of a relationship is achieved within man, one cannot expect godly and righteous conduct to be an habitual part of his behavior.

We might also think of prayer in the terms which Harry Emerson Fosdick has expressed it, as being "Life's dominant desire." Life can easily be lived in any one of the levels which we have described. It is possible for a person to be so involved in the immediacies of life—in candies, in sodas, in dating, in movies—so that there is no sense of need, there is no dissatisfaction. It is possible for one to be so denuded of all

²I am indebted to Dr. William Boddy for the thought in this paragraph.

aspirations that his soul takes on the quietude of death. If one is up on that high level where in intimate fellowship with God he is seeking what God seeks, then life's dominant purpose is cosmic, and his prayer is on the highest level.

THE DIFFICULTIES OF PRAYER

While it seems to me that there can be no doubt about our belief in the naturalness of prayer, yet it is obvious that we can not dismiss by the wave of a hand the intellectual difficulties which all of us inevitably face. What are we going to do with them? It is obvious that one can never come either to appreciate prayer or to have it mean something vital to him by merely sitting down and talking about it. One cannot learn to swim by just thinking and talking about it. One cannot achieve skill in any field of endeavor by the use only of those lazy methods of approach. One can talk about golf for a million years and not be able to play; one could talk about how to fly an airplane for years and still not be able to fly it; rather one learns to swim by swimming; to manage an airplane by running it; and to master any skill by going through the discipline first of failure and later of gradual success of executing that skill.

The same thing is true with prayer. One never comes to appreciate prayer, to understand it, to make it a reality within his own life, unless one prays, even though he can learn much from the examples of others. One comes only to love and find meaning in prayer by praying. Remember that nothing is ever true until we first

believe it to be true. Men did not fly airplanes until they believed they could fly; men never achieved any great insight until they first believed in the possibility of that insight. Unless one gets to the place where he believes that there is reality, dynamic, peace, and meaning in prayer can he ever hope to find it.

Before I went to France, prayer was a great reality to my life. I practiced the various rituals and methods of personal religion with devotion and with satisfaction. But something happened to me as it did to many men in France. I achieved certain attitudes toward the Church for I remembered the Church's devotion to the basic motives of executing the War. After getting inside the structure of that war across the sea, I not only became disillusioned about War, as did every other thinking soldier, but in the Church's interest in such a method for the solution of human difficulties. And when I came back from France, away from the dangers of death and the stultifying and soul-destroying experiences of the War, not only prayer but the sense of God's presence and the Church and its mission had lost their contagion for my spirit. I was not satisfied with it. I was terribly troubled; I knew that something had gone out of my life but I did not know how to recover it. I knew that I had lost the very source of life but I did not know where its secret place was hidden, and so I tried to tramp my way through life blindly. I threw myself into activities; I gave myself to many causes, all of them quite meaningless.

It happened that I was elected principal of a high school and, loving the boys and girls, gave myself to

them and to various activities. The boys and I organized a Hi-Y Club and we had some real experiences. Within the work of the Hi-Y Club there was emphasis upon prayer and various activities of personal living. I urged them to find meaning in those activities, but for me there was none. I felt hypocritical; I felt as though my words were empty, and so I began to pray even though there was no meaning in it. I prayed and prayed; I read the Bible and talked to other people about Christ. For days and days and even months I was praying, but no answer came. I was seeking, but I was utterly alone. Months passed before I began to sense that "Great Other" in my fellowship. Gradually mutuality was re-won and after a couple of years the warming experience, the lifting power, the great inner satisfactions that one only can know when he is quiet and listens to God, began to be mine again.

It is absolutely certain to me that I would never have won back the spiritual meanings of religion if I had not blindly and determinedly begun to pray. Prayer could only have come back to me by praying. Its great meanings and its lifting power and the sense of fellowship with the Infinite only came through praying—not by talking about it. And so it is with us all, if prayer and if God and the great spiritual realities of life are to be meaningful to us, we must go beyond talk, beyond discussion, beyond logic—out even beyond faith—if we are to find their meanings and their blessings.

In addition to praying, to practicing the presence of God, to entering into the sanctuary, to the use of times of quiet to hear God's voice, I believe it is very helpful

for us to read some of the best works on the subject of prayer. There are some splendid sources that I have found helpful and which many other people have found helpful. Those in the footnote³ are very suggestive. And included among these books, of course, we must not forget the Prophets; the Psalms, the New Testament, Jesus' teachings, and especially the letters of Paul. The ideas and the experiences of other people are always valuable: they set us into the framework of thinking where the practice and the experience of prayer can become more meaningful. They also provide motive for us to proceed on the basis of our assumptions to the point where meaning begins to flow back into our lives.

And beyond this it is always valuable for us, as individuals and in fellowship, to look at some of these intellectual difficulties that we face. What we have said about coming to know prayer by practicing it naturally does not eliminate that secondary activity of clearing away the mental fog or trying to find, on the basis of logic and of life, some reason for this urge and for this reality. We do know, as we look at life and as we look at human personality, that the practice of the presence of God does give meaning; that religion at its best does set one into a fellowship and into an intellectual climate where life is most true to its destiny, where its best keeps in the proper course, where it maintains its perspective, where it is saved from the tendency to ig-

³ Lester, *It Occurred to Me*; Fosdick, *The Meaning of Prayer*; Page, *Living Creatively*; Steere, *Prayer and Worship*; Wieman, *Methods of Private Religious Living*; Burkhart, *Seeking the Living Way*; Atkins, *Resources for Living*; Underhill, *Mysticism*.

nore the great interests of life, and where, after spending itself, it can gather itself in again.

As an illustration, how may we meet some of these most common problems or difficulties with prayer? Take, for instance, this idea that we are just small specks in a great and mighty universe. Now of course in the very beginning we have to remember that it was man who discovered this mighty universe; he is the one who made the telescope; he is the one whose eyes saw through that telescope; whose mind has worked out the calculations. His imagination and his genius have been the resources by which this great universe has come to be known. It was man who found the way to a discovery of the mighty laws and of the operative system that is a part of the patternfulness of this universe.

Now if man's mind is able to come to that understanding; if within the comprehension of man's imagination there is the native ability to work out all these calculations, come to this great understanding, figure out how far the various stars are away, come to discover that the same chemical elements that are found in the light of a star are also in the brain of man; if man is able to achieve all this insight and understanding, how much more must the God who made him and the universe be able to understand? How much more must His mind and spirit be sensitive to every aspect of His creation?

And furthermore, what does size have to do with reality, anyway? There is a vast difference between a little one carat diamond and perhaps a whole mountain. A wheelbarrow load of gold might be worth

more than an entire mountain range, as well as many, many, many acres of the most fertile land. A human soul is worth more than all the stars and all the planets in existence. Those stars and those planets cannot and do not understand anything about man but man understands a great deal about them. Beethoven, for instance, wrote a mighty symphony; and then, after he became absolutely deaf, he directed that symphony in a public concert. When we see the amazing power of his mind and of his genius to remember musical notes we get a little clue as to the potential, unlimited capacity of God to understand, to appreciate, to be sensitive to the pleas of His children.

And here and there, of course, are individuals, countless in number, known and unknown, who in this mighty universe do find themselves lifted up into a circle where they are in fellowship with the Divine. They find themselves, by discipline and by yearning and striving, reaching that level where the spirit of the Divine flows through them; where they are a part of His will and His purpose; where by their creative energies, they are working with Him, contributing to Him and to His eternal purposes. Because this reality is so genuine to so many people, despite all our logic, despite all our intellectual difficulties, you can't help but believe in its reality. And, furthermore, the God who created us, the God who set the laws into motion which guide the growth of the daffodil and the behavior of the distant star must be greater than His creation; and anything within that creation which yearns for Him must do so because He set those nameless

longings within the heart and because God yearns for them too.

We face moreover another question and that is the old question as to whether prayer is merely talking to ourselves. Now let us look at this for a minute. If prayer were nothing more than talking to ourselves, it would be worthwhile. All of us, after all, do talk to ourselves anyway, we are either saying positive things to ourselves or negative things; we are either building up our strength or tearing it down; we are either laying the foundation for creative living or we are laying the foundation for parasitic living: we are either working toward a fellowship with God or we are building up a way of life that runs counter to the very nature and function of the whole universe.

No man has ever been successful who kept his mind centered on negative things. No man can start out morning after morning thinking that he will be a failure, and expect to succeed. No man has ever risen above his thoughts of himself. When you get very close to a really fine person, you find that within the mental climate of that individual there are some high thoughts, some great ideals, some pure motives. Now let an individual, for example, pray for certain things for twenty-five years; let him pray, for example, to be understanding, to be unselfish, to have opportunities to help others, to be led into those ways of living and thinking whereby he will mean most to other people. Let him pray for those things for a fourth of his lifetime, and they inevitably begin to become a part of his very life.

But prayer, of course, is more than auto-suggestion; prayer is more than bringing thought into our lives. Prayer is that discipline of life whereby we achieve a harmony with God's purposes and God's ideals so that they can have full sway in our lives. The investigations in mental telepathy and the growing interest in the resources of the inner world lead us to feel that out in the future we are going to make some great discoveries in the realm of the spirit. If it is possible for two minds to influence each other, though the two persons are separated by geographical distance, then we can find a clue by which we can build a real philosophy of prayer. If minds have that potentiality, then how much more must God who created those minds have a sense of kinship and have the ability to be sensitive to and to yearn for fellowship with us? If two minds have the power to influence each other, then why can't we believe that they can have the power to influence God whose mind must be infinitely more sensitive, whose nature must have much greater potentiality to sense our outreach than our own?

And, as we study the laws and realities of the inner world, we know that men and women in all walks of life have discovered that in times of silence they are aware and awake and receptively eager that great ideas and strength and power come to them. In the great crises of life men and woman have found by being quiet, by surrendering, by coming into harmony with God's purpose and spirit that they can find amazing power and resource for the experiences through which they must go.

When an individual is able to order his life so as to be in the harmony with life, when he finds the way of rising through imagination and personal discipline and through relaxation into the circle of the Divine, then he finds fellowship which becomes increasingly real with the years. Edith Pierce has put this idea magnificently and beautifully into the following poem: ⁴

“Let your soul rest, the while your body strives;
Let there be peace within, a quiet core,
An axle motionless round which your work revolves,
A steady pool from which your labors flow.
Be calm, be confident. God is at hand.
No wanton wind can blow your words to foam:
Your heart is rooted in the deeps of life.
Against the great white shoulder of the Dawn
Let your mind rest, let your soul sleep.”

Another difficulty has to do with unanswered prayer. Prayers may not be answered but the pray-er always is. It is my firm conviction that all of the permanent values of life are available to us if we search for them and if we find our way into the circle of divine harmony. We ask, for instance, that a certain burden be taken from our shoulders. One way to answer that would be that it be taken from our shoulders. The other way by which it could be answered would be for us to have added strength. Paul, for instance, had a thorn in his flesh, but God gave him power to endure it so that it was not a final despair for him. He ran his course, he finished his work. Jesus on the cross drank of his cup, it was not taken from him, he drank all of it. I like

⁴From *Christian Century*, June 29, 1938, used by permission.

that scripture which says, "My grace is sufficient for thee: for my strength is made perfect in weakness." After all, an indwelling grace is better than a thorn removed. Prayer should never be an escape. It ought always to be both the process to and the victory in mastery.

We can be glad that God does not give us all of the things we ask Him for. If we could ask Him for bread and for clothing and for shelter; if we could ask Him to build our cathedrals and write our poems and cure our diseases; if we could ask Him to plant our fields, to dig our coal, and to light our hearthfire; if we could ask Him to mine our marble, to build our buildings, to lay our roads, and to fight our battles, and if He would answer all of those requests, then we would be kings and He would be the servant: then we couldn't grow, for only He would grow in the doing; then all His creation would decay and He would be alone and His purpose would be thwarted.

THE REWARDS OF A PRAYER LIFE

Let us finally now, in this chapter, seek to summarize some of the values of prayer. One value, without a doubt, is this: that if prayer is ever to become a reality, if it is to become a growing source of meaning to us, then we must live the kind of life that makes it possible. Nobody who lives a shallow, parasitic, immoral life can want to pray or can make any progress in praying. Only he who increasingly lives to create and sustain and to unify life can grow in his ability to sense

God's presence; can gradually, through imagination and contemplation and personal discipline, have the wings of his spirit bear him into the circle of divine fellowship. No one who is living a way of life in which he does not believe can face himself honestly nor look open-eyed into the face of God. When we lift up the great ideals of living and measure our lives by them, there must be an honest effort to live by those ideals, or we lose them.

And so one of the great values of prayer is that, if prayer is to mean anything to us, we must live ways of living in which we believe, and the deeper we live the more we face the great problems of our culture; the more we hitch ourselves to great tasks, bear great burdens, feel the need of God, and fellowship with Him.

A second value of prayer is that through prayer we grow in our faith in God. We grow in our fundamental conviction of God's existence and of His presence. And as we grow we will develop in our ability to appreciate and to become aware of His Presence.

Another value of prayer is that it helps us find for ourselves the sacrament of silence. The thing we have to remember is that the great things of life come to us not by doing things but by now and then being still so that we can hear God's voice, sense His presence, and feel His will for us. Furthermore, while in silence, and while measuring our lives by the life of Christ and by the highest we know, we will have an opportunity to reclaim ignored interests; to bring back into the focus of attention the things that are most precious to us, the things that we know to be of greatest value, the things

to which we feel we ought to give our complete devotion and which we believe to be worthy of devotion.

Another value of prayer is that we pray for things, as we give ourselves in devotion to things which are of greatest value, we find our lives organizing themselves around those devotions and those purposes. This means that unity and wholeness is achieved. We find our lives achieving harmony, there is an integration there; there is an inner center or nucleus over which the spirit of God fully reigns and around which all of the experiences and the circumstances of our lives take form. A man who prays and earnestly seeks to go in the direction God is going, will have a tendency to have a unified and integrated life. He will be giving out fully but he will also be taking in strength and power and energy and insight. He gives and he receives.

I like very much the paragraph at the close of a chapter on the meaning of prayer by George Buttrick:

“Prayer is the homing of the soul, a fixed and deepest sense that guides us God-ward. Prayer is the postern gate to the City of Heart’s Desire. For what do we most covet? Not any boon of hand or eye, nor any magic that could move rock mountains, nor any refuge from hardship which gives sinew and sight nor any retreat from death. These are superficial hankerings soon outgrown. Our deepest yearning is for—God. Prayer is friendship with God. It is the same friendship whereby Jesus drew imperishable insight, lived with unwearied and unconquered love, and wrought with such power in human days (our days with their over-arching faithfulness and strange spurs of limitation) that He made of a cross and a tomb His crown and our eternal gain.”⁵

⁵ Buttrick, *The Christian Fact and Modern Doubt*, pp. 224 and 225. Published by Scribners. Used by permission.

V

FAITH IN THE IMMORTALITY OF THE SPIRIT

HERE is a man, analytical in mental make-up, who has been a good citizen. He has provided well for his family. He and his wife have built a fundamental companionship which has grown throughout the years. He is successful vocationally. He is intelligent. He has been active in the work of the Church. He grew up in a Christian home where he had the opportunity to live with a father and mother who were devout Christians.

He has not lived, however, what might be called a genuine religious life. That is, he has not given much time to prayer and he had thought of the Church as a social and educational power in the community. He has given abstract and unvoiced allegiance to God but he has never come to any conclusion about the nature, plan, or purpose of God. In other words, while he has been loyal to the Church and has lived ethically and morally in line with most of the Church's standards, he has lived pretty much in the strength of his own resources. In talking with him one soon discovers that he is willing to recognize the influence of a higher Will in his life.

Recently a great tragedy came to him—his child became very ill. He and his wife walked down to that

strange river's edge and said their good-bys to the physical presence of that boy. Up to that point he had been able with the resources of the past and by his own ingenuity and aggressiveness to battle through most of his problems, but the disease which afflicted his son seemingly laughed at all of the efforts of medical science, of his family, and at the prayers of devoted friends. He finds himself baffled; frustration reaches to the very core of his life; loneliness haunts him.

For the first time in his life, during his son's illness, he found himself praying—actually pleading, begging, weeping, that God might hear. After the *service-of-memory*, his first inclination was to be bitter, but it was not long until he woke up to the fact that that attitude would solve no problems and that it would do to his spirit and to that of his family what the disease had done to his son's body. Furthermore, he remembered the triumphancy of his son's spirit. The disease was victor over his son's body but never once affected his spirit. The soul of his son was triumphant. Of his son's spirit he could well say, "Death hath no more dominion over him."

Going into greater detail, let us say that this analytically, logically, and legally-minded person came to the place where he finally said, "The only thing that makes it possible for me to go on is a tiny fragmentary hope that the spirit of my son still lives and that sometime I may be reunited in fellowship with him." Is there any logical basis for such a faith? Why has this faith persisted through all the generations? Why did it come to be the source of strength and health to the father?

The fact that this tiny hope made it possible for the father to live on is an indication in itself that it is true.

WE CAN NOT ESCAPE DEATH

It is obvious that none of us can escape death. It is just as great a reality as life. Life came to us without any choice and so does death. We can prolong life and delay death but both of them are sure. It is a certain fact that the "grim reaper whets his scythe, swings it, and leaves nothing for the gleaner."¹ No one of us owns a field into which that reaper will not come. One day a loved one is here, he is alive, loving, dreaming; the next day he is gone.

Death is interwoven into all of life. The important thing is this: are we ready to come to grips with death? Harry Emerson Fosdick points out in *The Secret of Victorious Living*: "It is a devastating experience all of a sudden to need faith in immortality and not be able to find it. Some man who never has thought much about death and what lies after it, abruptly runs into death. Suddenly death steps into his home and takes away the best loved personality there. At once he begins to want to know about immortality."²

THE HOPE IN IMMORTALITY PERSISTS

It is an amazing miracle that, in face of much contradictory evidence, there should be in our language

¹ Buttrick, *The Christian Fact and Modern Doubt*, published by Scribners, p. 257.

² Fosdick, *The Secret of Victorious Living*, published by Harper & Bros., p. 237. Used by permission.

such words as immortality and eternal life. We are so frail and weak that a little flash of lightning burns up our Zeppelins, a quake under the ground destroys our cities, a storm along the Atlantic Coast destroys the homes of thousands, a flooding rain destroys life along the whole Ohio Valley, and even little bugs within us slay us. However, in the face of all this we still believe in immortality, the hope persists. We feel the pull of this hope like a blind boy flying a kite. "How can you tell it is flying?" someone asked him. He smiled and answered, "I can feel the tug of it." As George Buttrick says so beautifully: "We feel that death is the crumbling of the organ because the musician has left it for another key-board, but nobody has seen the musician that is richly improvising. The body of flesh decays because it is worn out and the traveler has a new abode but no one has seen the mysterious journey."⁸ Yet we, like countless souls of the past, know that that hope persists. It persists as if out beyond some place there is that which feeds it and keeps it alive.

And the more we think about it, the more we are convinced that if the universe has gone to so much trouble to create personality it seems so foolish that it would let it become destroyed and become extinct. We just can't believe that lives go out like candles seem to go out. Someone claims that candles do not go out, that the light continues for millions and millions of years, reaching out into the infinite dark spaces of our universe. And the more we think about it, the more we

⁸ Buttrick, *The Christian Fact and Modern Doubt*, published by Scribners, p. 259.

feel that the God who has set these mortal longings within us also has His plan for their fulfillment.

REASONS FOR THE FAITH

We can find within the very texture of life some reason for the faith. No parent, as we said recently in our discussions, wants his child to become extinct, and love leads him to want his children to live as long as God lives. If parents have the capacity for this yearning, how much more must the God who created them have it?

Just because we cannot reason it all out is no reason why it may not be true. I, for example, cannot visualize electrons and yet I have no doubt that they are realities in our physical world. I can't visualize that something we call gravitation; yet I believe it is sufficiently real and powerful to hold the stars in their courses. I can't visualize faith, hope, and love; and yet I know that they are the qualities in life which build and create and sustain and unify life. I cannot form a mental picture of that sense of honor, that emotion of loyalty, on which the human system depends for its welfare and even for its very existence. Why then should I be troubled by the fact that I can't visualize life after death?

Nor am I discouraged by the fact that in this present world, I am in some way dependent upon a physical organism that is destined to be dissolved. I do not doubt the interrelatedness of mind and brain. I do doubt that mental activity is the result of cerebral ac-

tivity. I believe that the brain is one of the tools in the hands of personality to express its thought and to carry out its activity. I have a brain; I am a spirit.

And even in this world, as someone has said, a man may attain a truly amazing degree of psychic independence. He may, so to speak, step out of his body and go places where his body cannot take him. A bed-ridden invalid, with the aid of a few books and a vivid imagination may leave his body and visit some distant part, stand in the forum of ancient Rome, converse with Socrates in an Athenian death cell, or observe cavemen huddled together in the night waiting for the coming of the day. A great astronomer, while his body remains in an observatory, may go to a distant star that is a million light years away. For the present I am more or less dependent on a physical body, which is destined to be reduced to dust; but by no known fact am I compelled to believe that I am so dependent on it that I could not carry on without it.

Nor do I find myself bothered at the prospect of going on forever. One does not weary of experiences such as Christianity associates with life eternal and everlasting. Who ever tires of beauty? Who ever grows weary of loving or of being loved? Who ever becomes bored with the adventures of the mind? Who would not like to enjoy such experiences forever?

Furthermore, as we look at certain things in our present life, we can find some clues. We love people, that is a major fact about life. After all, people are far more important than things. Man understands the stars, measures the universe and loves the sunset.

I know that the body in which a beloved person lives is transient, but the spirit of that person is not transient. If a person lives seventy years he has already outlived eight to ten bodies. The brain—its ten thousand cells, the cortex one-sixth of an inch thick, one cubic inch of gray matter only when freed from tissues and blood vessels—is ever undergoing the process of dying and coming to life. Every time a person swallows a bite of food, his body changes, but memory and personality remain. What links the brain and the mind?

As we sensed in the opening of this chapter with the story of the son and the father, when we come closer home it is clear that none of us is willing that a loved one be lost forever from us. A lover cannot believe that his love is lavished on dust. In *Aylwin*, a novel by Theodore Watts-Dunton, the young hero, Hal, hears a bereft father explain why he cannot surrender his hope: "Should you ever come to love as I have loved, you find that materialism is intolerable as Hell, itself, to a heart that has known a love like mine. You will find that it is madness, Hal, madness, to believe in the word 'never.' You will find that you dare not leave untried any creed, however wild, that offers the heart a ray of hope."⁴

At our better moments we know that life is more than a physical body to us. We are not willing to believe that Jesus Christ was only dust.

And as we look at life also we know that it is a series of open doors for us. We are always on the move, the heart knows the restlessness of the traveler. We do not

⁴ Watts-Dunton: *Aylwin*, published by the Oxford University Press.

come to a place where we say, "Why, this is the land of the heart's desire, here let me ever dwell." Something is ever calling us, and that yearning reaches its height in such words as these: "In my Father's house are many mansions." All life is the throb of insatiate desire. Great life is the exquisite torment that cries, "I shall be satisfied when I awake in Thy likeness."

Time and again as I have watched the longing for the joy of living in a child, or the faith in immortality in an old person waiting for the Summons, I have been forced to believe without any reservations that the God who put that longing there is an honest God. The universe could never be so deceiving. As I have witnessed loved ones looking with such faith to a great meeting beyond death with those who have gone before, I can believe in the validity of their hope.

This thought leads me to add that we need a faith, not only in God, but in immortality, for the sake of the quality of our own lives. We need that kind of a faith to give meaning to the puny experiences of our every day. Lorado Taft, the American sculptor, said in speaking about art to a friend of his, "What we sculptors need is to get back into our work the hint of eternity." What we need too is this hint of eternity.

The man who has no far-flung faith is sick, and in the end he will be crushed. When the mariners of Ulysses on the Lotus Island had been drugged by the fatal poppy, they lost all desire for future adventure:

"Let us alone. Time driveth onward fast.
And in a little while our lips are dumb.
Let us alone. What is it that will last?"

All things are taken from us, and become
Portions and parcels of the dreadful Past.
Let us alone. What pleasure can we have
To war with evil? Is there any peace,
In ever climbing up the climbing wave?
All things have rest, and ripen toward the grave
In silence; ripen, fall and cease;
Give us long rest or death, dark death, or dreamful ease."

But Ulysses knew that this was the judgment of dope fiends. Drugged by fatigue and disappointment, and at last by opium! But Ulysses was not drugged. He was alert and eager for fresh adventure. Nay more, did not Penelope, his wife, and Telemachus, his dear son, wait for him in that far off island home across the sea? The hope at the end of the sail gave him strength for his struggle. The mariners' cry was the judgment of sickness, of morbid, unmanly cowardice; his was the judgment of health, of eager, palpitant life, and the thrill of fresh adventure.

There are some close observers of human nature who are convinced that a faith in immortality absolutely produces a finer quality of life, if not within a given year, over a life time. And if that faith continues through two or three succeeding generations, its influence, beyond the shadow of a doubt, can be seen. If faith in immortality makes life richer, then immortality must of necessity be a fact.

OTHER CLUES

Investigations in mental telepathy and in psychic relations provide some observable data from which we

can garner some clues. There are at the present time some interesting reports. The report of the study of mental telepathy at Duke University at least deserves our consideration. There are so many records of occasions when two minds were in communication though physically separated by many miles. Some interesting illustrations are found in *Skeptic's Quest*.

During the war I was on a furlough along the Mediterranean Sea for fourteen days. On one of those days I was depressed, a strange phenomenon for me, and declined a wonderful opportunity to go on an interesting trip. Instead I spent the day on the beach along the Coast. My feelings were so distinct that I remember them vividly. When I returned to my post I found word that my father had passed away and that his funeral was held on that very day. There were elements in that experience which I could not explain by the word "coincidence."

While these psychic investigations undoubtedly will never prove the fact of immortality, for some people they may be helpful. If there is a spiritual entity which has means of communication with other persons then we can come to visualize actually the functioning of a personality apart from the body. But of course these clues never can mean so much as, for example, the testimony of Dr. Crosby Bell,⁴ who was a teacher in a seminary in Virginia. Just before he died he wrote these words: "Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now. Why, it's all so! It's a fact! It's a certainty! I'm so glad to find that I haven't the least

shadow of shrinking or uncertainty. . . . I've been preaching and teaching these things all my life, and I'm so much interested to find that all we've been believing and hoping is so. I've had work I loved, and I've lived in a beautiful place among congenial friends. I've had love in its highest form and I've got it forever. . . . I can see now that death is just the smallest thing—just an incident—that it means nothing. There's no real break—God is there—and life—and all that really counts in life—goes on!"⁵

I like the words of Thomas Curtis Clark when he paints this beautiful word picture:

"When death, the angel of our higher dreams,
Shall come far-ranging from the hills of light,
It will not catch me unaware; for I shall be as
Now, communing with the dawn,
For I shall make all haste to follow him
Along the valley, up the misty slope,
Where life lets go and life at last is born.
There I shall find the dreams that I have lost
On toilsome earth, and they will guide me on,
Beyond the mists into the farthest height."⁶

LIMITATION OF ONE'S FAITH

What attitude can he who feels that such a faith as above outlined is impossible for him to embrace, take toward life and death? For there are those who find no empirical evidence concerning what happens after

⁵ Bell, W. Crosby, *If A Man Die*, published by Scribners, p. 199. Used by permission.

⁶ Clark, Thomas Curtis, *Poems For Daily Needs*, published by Round Table Press, p. 186. Used by permission.

death, except that which is known about the change that takes place in the human body. They desire more observable data on which to base their faith. And there are many that belong to this group who are honest in their search.

To such a group I would say that I believe that if I were they I would be devoted consecratedly to the things I cherish most now, that I would work as energetically, that I would be just as eager to do creative things and to contribute to life, as I now seek to do with my present faith that reaches into eternity. I am firmly convinced that the Way of Jesus is the most satisfying Way here for me on this earth, and I seek to live it because such a Way helps me to discover greater truth and makes life meaningful to me.

The few years I am here are insignificant to the billions of years perhaps behind me. Growth has been going on continuously through all these years, preparing the way, in a noble sense, for me and for my objective in life. Many opportunities open up before me, and it would be a sin not to open these doors of opportunity for service to my fellow-man. And if I were to fail to open these doors of opportunity, the future at least for me would be poorer; I would have accepted what has been offered without giving my best in return. In so doing I hurt not only myself, but I fail to contribute anything of value to all mankind. I have become a parasite; I am not a son of the Living God.

I am indebted to Henry Nelson Wieman for this challenging thought: "One can make his death and his failure promote the cause which he serves. He who

succeeds by completing an achievement prior to his death can give to others his achievement, and the inspiration of its accomplishment. Equally, he who dies and gives his life in devotion to a cause which is not completed at his death, gives to men a project which his devotion may lead them to carry on as they would not otherwise do.”⁷

Or, to carry the thought still further, consider the hero in *The Mortal Storm*, to whom we have previously referred. Not only did he not believe in immortality, but he did not even seek it. He held the belief that his life could become eternal by his investing in eternal values. The underlying motive of his life was to keep God alive, to add to God’s work.

While I would assure anyone that while life without a faith in immortality can have deep meaning and can provide adequate motives for creative living, I do know for me there are compelling facts and clues that cause me to fling my life into an unreasonable faith in the immortality of the spirit. Only with this attitude, therefore, can one find a soul-satisfying Way of Life here and now and live it in the light of the perspective of the far-flung hope of eternity.

⁷ Wieman and Horton: *The Growth of Religion*, published by Willett, Clark & Co., p. 319. Used by permission.

VI

FAITH IN THE SPIRITUAL RESOURCES OF LIFE

WE ARE so impotent that we grow old before our time. Our lives, bright and aflame, go out like candles in the wind. We have limited power. We depend on power under the hood rather than on power from on High. We are frightened of the crowd, and we are afraid to go out.

Let us look together at some of the great spiritual resources in which we may have faith:

THE HOME

No resource is more significant to us than our own homes. What do we give to them? What do we accept from them? Parents have to die before we truly appreciate them. Years later we would give our lives to walk with them and live with them. Our homes are parking places and filling stations. We take greedily. We give grudgingly. We find time to wash our hands, but we feign sickness or plan events to avoid washing the dishes. We plan parties for the world but we let our parents and other members of our family stay lonely.

For if family life is to be rich and meaningful we must give to it. We must feed it. Houses must be

painted, walls papered, and windows washed and fellowship must be fed. The members of the family can only mean a lot to each other if they do a lot together. There is no other way. Make a list of the things that you did last month with your family. Make a list of all the things you took and all of the things you gave. Write down the services received and the services rendered. Does that picture make you a parasite or a grateful creative human being?

I grew up in a very simple home in the country. Every Sunday morning we sat down in the kitchen and my father read the Bible. Then we knelt together while he prayed. There were times when I was bored by it. But during the years the memories of those mornings have become one of the greatest realities in my life. They have sustained me. They have served as anchors in the stormy way.

More recent studies of juvenile delinquency have shown that so long as a child is loved and believed in by one parent, there is little likelihood that he will fail in his social adjustment. The home may be on relief, in poverty, or the mother may even be a prostitute, and yet if the child has the love and faith of one parent, he has a good chance to grow up normally.¹ If this be true, then we can see the spiritual resources which the home provides when the parents are in love with each other and when their relations with the child are creative and wholesome.

No resources can mean more than the fellowship of

¹ This idea has been well established by a study by Healy and Bronner: *New Light On Delinquency*, published by Yale University Press.

our homes and what those homes mean will be determined by our power to appreciate them. In the Christian family there is that which demands our best and in that, there is that which sustains us.

THE CHURCH

The Church is, after all, the only institution that is wholly given to the spiritualization of life. Within It we have our best opportunity to learn the lessons of the ages. Through fellowship in It and through creative participation in Its work God has His best chance to become more alive in our souls.

Furthermore, the Church is one of the best places to develop our powers, to find the joy and power of worship, to discover the way to a God-led life.

A growing appreciation of the Church, Its life, Its program, Its service, next to an appreciation of the home, is the most important thing in one's life. In the Church there is the possible fellowship and the challenge to sustain one in the highest adventures.

THE SCHOOL

How we waste its opportunities! How we get through it by just getting by. How we fail, through it, to achieve the disciplines and knowledge of life which it has for us. By carelessness and indifference we can waste our days while in school, and then wake up to its importance only after those days are past. The school and educational resources are important to us.

THE BIBLE

No book has ever meant so much to the world. Within the Bible we have complete guidance for the abundant way of life. All the dangers and all the hopes of life are described within its pages. Covering a period of human history from one thousand to twelve thousand years it is a record of man's search for God and man's responses. Throughout all of its sixty-six books this is the central theme.

It is great literature. It holds the secret of life. It is beautiful beyond our power to imagine.

How tragic that so many people go through their lives without knowing it, without living it, without loving it. From the story of creation, which is one of the most beautiful conceptions of how the earth came into being, clear through to the imagery of Revelations, it is the Book of Books.

One can only come to love it as he understands it. One can only come to live it as his life is touched by the spirit of Him who is the theme and inspiration of it.

We will say no more about it here, for everything that is in this book is an expression of the spirit and message of the Bible.

THE ARTS AND CRAFTS

The arts and crafts are spiritually resourceful to countless persons. So many of us fill in our leisure time by buying our entertainment. As spectators we

taste of the joy of life. There are times when we ought to be spectators but we must not stop there. We ourselves need to be creative. We need to know the fun of handling materials: of working with the soil, of shaping materials, being sociable, being musical together, participating in drama, developing skill of body, writing our thought, constructing things out of paper, wood, or metal, putting ideas on canvas, setting words to music, writing harmony, preparing foods, planning worship experiences, and sharing in other creative activities.

All of these provide an opportunity for us to achieve significance and to feel ourselves the instruments through which the inner world is finding expression with the world of reality. Share with others or work alone in some creative realm, and you will know the truth of it. You will give yourself; and before you know it, you will find that you have received ten fold in return.

WORSHIP

There is no spiritual resource more significant than worship, either with a group or alone. There we are giving ourselves to the best. We are surrendering to the beautiful, to the leadership of God; and we are trying to recover ignored interests and bring the finest resources of life to bear upon the problems of life. And we are seeking to rehearse in advance the kind of behavior we wish for our living.

Only those who have known the experience of worship in a group and alone can possibly appreciate the

inner peace, the lift of wings, the spring of hope that it can mean to one's life.

We need new worship experiences in our churches that are truly meaningful and that are truly worshipful; and we need more time alone when we share the best in literature, art and music. Look at the life of a great creative soul, and you will inevitably come to the conclusion that he has found the path to the secret place of vision, power and spiritual fellowship. We can find these resources for our lives if we will only take the time. We give hours to material concerns and to things we can see. Why should we not try to give more time to the things of the spirit and to the invisible?

And we need this time in groups and alone to achieve increasing discipline of life so that the spirit of God can flow more and more through us. The difference between a magnet and an ordinary piece of steel is not in the strength. One has its own strength but the other has in it the strength of the universe. In the steel molecules the positive and negative poles are jumbled in such a way that they counteract and neutralize one another; in a magnet they are ordered in such a way that the positive poles point one way and all the negative the other, and through them all the current of the earth's magnetism can pass. That is the secret of true worship. It organizes the poles of life in such a way that the magnetism of the Eternal can flow through us.²

As that appreciation grows, we grow; anxiety dimin-

² From a sermon by Dr. William Boddy, *The Pulpit*, May 1937.

ishes, wasted energy is no more and life becomes creative and living abundant.

THE COMMONWEALTH

Many people today are on relief, and great hosts of our families live on or below the poverty line; but just the same in America we have a great commonwealth and so few of us appreciate it. When we meet people who do appreciate it, to defend ourselves we call them "silly." We forget that appreciations cost. A man is deeply touched by a great picture, he sees the beauty, he catches its message, it prompts him to greater living. That man wasn't born with that ability. He had to grow to it. He had to discipline his life in order to rise to its level. When one comes to appreciate this commonwealth, he has a great spiritual resource.

A number of people listen to a symphony, some sleep, others play with imaginary dolls or with their thumbs; but a few listen, a few have grown to know, a few are ready for its meaning; in only a few hearts it finds its own kinship. A few have learned through relentless struggle and by endurance of severe birth pains the upward way into the inner room with a great master.

Now this commonwealth is here all about us. The greatest literature can be bought for a few pennies and the best contemporary books are available in near-by libraries, yet how many prefer trash? All this literature and all these books are a part of the great commonwealth. Some things are limited, but the more we feast on the messages of great books, the more it seems there

is for others. Millions have been inspired by Shakespeare, and yet Shakespeare is as abundant as ever.

The great symphonies, oratorios, anthems, hymns, are all a part of our commonwealth. The radio brings many of them to our homes without cost. Do we listen? Do we love them? Can they find resistance within our souls? Are we at home with them?

Nature is a part of the commonwealth. The sunset, the dawn, the wind blowing through the trees, the stars, the planets, the clouds, the night, the day, the singing stream, the rain, the trees, the way-side flowers, the garden spot, the water cress, the old mill stream, thunder and lightning, the snow—these are a part of the great commonwealth! Birds sing to us, and we rarely hear them. Trees give us the best lessons, and we recognize few of them. The wind whispers to us and we button up our coats. The dawn tries to awake us, and we yawn in our beds. The sunset points to the ultimate life, and we are so enmeshed in the immediacy of our living that we see nothing but a little color.

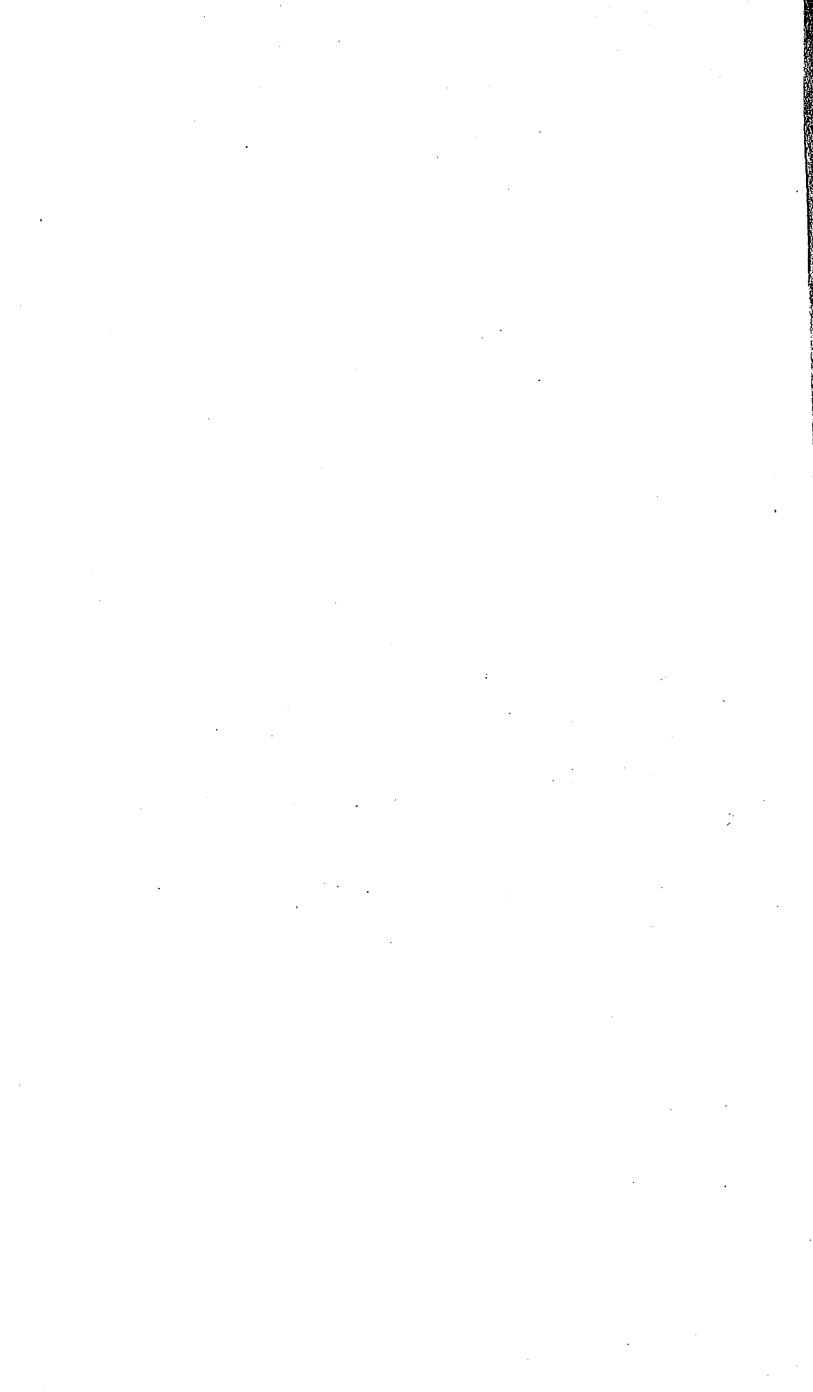
The great institutions—our homes, churches, schools, libraries, museums, law, our nation, our history,—are all a part of our commonwealth. How much do we appreciate them? How fully do we give ourselves to them? How sincerely do we appropriate them? To what extent do we find resources for living through them?

PART TWO
PRINCIPLES OF LIVING

“Get your grammar right! Live in the active voice rather than the passive, thinking more about what you do than what happens to you. Live in the indicative mood rather than the subjunctive mood, concerned with things as they are rather than as they might be. Live in the present tense, facing the duty at hand, without regret for the past or worry about the future. Live in the first person, criticising yourself rather than finding fault with others. Live in the singular number, caring more for the approval of your own conscience than for the applause of the crowd. If you want a verb to conjugate, you cannot do better than to take the verb ‘to love’ ” *

—*President William De Witte Hyde
of Bowdoin College.*

* Dean Brown, *Being Made Over*, published by Harper & Bros., p. 47.
Used by permission.



VII

“THE WAY, THE TRUTH, THE LIFE”

UP to this point we have come to a partial statement of the assumptions that shall undergird our way of life. There is so little we can know; there is so much that we must believe. But what we come to know is the fount of our power to believe.

While we have said little about Jesus, He has been the source of our inspiration and the power of revelation to us. We would know little of God without Him. We see God in Christ. God is the way Jesus lived.

There are so many things about Jesus that lift us by the wings of wonder and amazement. He was born in a distant land nearly two thousand years ago. His home town of Nazareth lacked the qualities of fame. He had the learning of the average boy of his day. He had no wealth in money or property, for did he not say “the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head?” He left no writings, His teachings are simple but comprehensive and profoundly true for all men. He chose twelve disciples and lived with them three years; one betrayed Him and the others fled when He was crucified.

As we come now to a statement of principles we need to bring together something of the basic principles

of living which Jesus made so plain by his living. We need His vision of God, we need His help in building our basic assumption for living, we need His love of life and the best as we build the basic approaches of our lives. But our need of Him is especially crucial at the point of our methods of living.

It is true that Jesus did not teach much that was new, but He did give a vivid and rich meaning to all the truths that had previously been revealed. But the great gift of Jesus to me is the life He lived. Jesus made it plain that it is important how we live. If one is diseased, if he uses violence, if he gives himself to hating, if he does not live by love, if he does not have the patience that growth demands, then the nameless longings which God has placed in his heart will forever be denied and the great visions of truth will be forfeited. Jesus' fundamental teaching had to do with men's souls. To Him the Kingdom began with the reign of God in the individual's soul. It was His consciousness of God, enthusiastic, buoyant, bringing every thought and deed into captivity until the heart was aflame with love for God and all that God loves. The life Jesus lived here among men is the Kingdom of God. The Kingdom of God is the rule of God's will in a completely surrendered life.

It seems clear to me that Jesus believed the primary need of men was a re-discovery of God—not a re-definition but a re-discovery—not an interpretive concept but a spiritual apprehension. All the evil of man's life, all the maladjustment of our social system Jesus charges to diseased souls. He seeks to change institutions by

changing men. We have such naive faith in social and economic reform, yet rebel at the insistence of changing our own hearts, are impatient of the slow process of spiritual culture, and unwilling to give ourselves to such a task. We have undertaken to build a Christian world without first building individual Christian lives.

What Jesus tried to bring is not a new sociology, it is a new experience of the transforming power of God's love. The Kingdom of God is the complete sovereignty of God in the souls of men.

Shall we look to the teachings of Jesus and to His life for some of the principles of living that He tried to make effective in the lives of people?

THE ENTHRONEMENT OF FAITH

To begin, if one has a true experience of God in his soul, then there is the enthronement of faith and the banishment of fear. And when Jesus was speaking of faith he was talking about an inner attitude toward life. To Him, faith was a calm fundamental expectancy of good, based on the conviction that at the center of the universe is a Fatherly Heart.

In our personal life we are in bondage—we are overburdened with anxiety, we grow old before our time. We are afraid of life and afraid of death. We fear idleness, failure, and old age.

There never has been a great age that was not the product of a great faith. Under the sunlight of divine confidence, listening souls have caught the spirit and radiance of Christ and translated it into a way for the

world; out of the visions of believing hearts, hearts that heard other footfalls on the hills, have come a mortal loveliness in picture and poem. "In my Father's house are many mansions; if it were not so, I would have told you." Think your best, live for the highest, dream divinely.

During the coming chapters we will discuss further the principles of the mind which have a relationship to the enthronement of faith in our lives.

LIVING BY LOVE

Jesus made plain the fact that only he who lives by love can really live. Love, as Jesus means it, is the creative force of the universe. He looked into the deep and dire need of the world. Love can heal these hurts, and nothing else can. Love may fail but it is only love that can win. Hate never wins. It always destroys and hurts. Love is that which creates, sustains and unifies. It is the quality of the heart that leads one to crucify self and dedicate his all to mutuality, brotherhood and fellowship. Every evil coming from human life is created by selfishness. Every good that is created by human living is the fruit of love.

In the chapters that follow in the discussion of principles, many applications will be made of this great principle of living.

SURRENDER TO THE HIGHEST

Jesus made it very plain that human beings need a sovereignty. We are helpless when we are on our own.

This does not mean that we should not use our greatest resources, but it does mean that we should dedicate those resources to some sovereignty that is over and above us. As Paul said, Jesus wants us to be more than conquerors through Him that hath loved us. After all it is not through conquering but through surrendering that lives endure—values are discovered not in the mastering but in being mastered. The conqueror is always seeking to implant his will upon lives and therefore he never escapes himself. He that is more than a conqueror seeks to do a harder thing, that is, to let a higher will and a holier purpose live through him.

Jesus taught two great convictions: first, that God alone—God who is all love, all wisdom, and our creator—can lead us, and to Him and to His will the soul must surrender; and second, that there is a consciousness that the highest well-being of the soul is bound up in obedience to that demand. Jesus' very life was given to the hope that his followers might be conquered by a divine purpose. If God leads us and we surrender to His will and we cooperate with that Will with all the sincerity of which we are capable, we will live a life which the very universe itself will support. One soul seeking to live close to God summed up this principle in the following fashion: "Stumbling up a lonely hill I saw a cross laden man, when he reached the crest they nailed him to the gibbet he had brought. Away back in the shadows stood Alexander and Hannibal, Pilate and Judas—and they evoked in scorn and pity. They said: 'This man might have been a success; he might have been a conqueror, now he hangs there a

broken victim, lonely, forlorn and by the world forgotten.' But they did not see, they could not know He chose to be more than they, for no conqueror could redeem your soul and mind, it had to be one who was completely surrendered to God, completely one with God in purpose and in spirit. It took one who was more, much more, than a conqueror."

INTOLERANCE OF SIN

Even though Jesus lived by love and good will, that does not mean that He was too kind or weak. The love of Jesus was never an easy-going indulgence. No one can love man's soul and not hate the influence that destroys souls; no one can love truth and not hate falsehoods. Love and hate are the opposing parts of the same pole. There was a noble intolerance in Jesus. It was He who said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith."

What we must see, of course, is that Jesus was never angry at a wrong done to Him personally. When "He was reviled, He reviled not again." No private wrong ever provoked the hot indignation of the Master. And in His attitude toward the injustice inflicted by others, though He scourged the cruel and the corrupt and the insincere, He always was looking for the first signs of penitence to love them back to God.

Even God hates evil. However, in His hate of evil and injustice Jesus did not use violence. He used the

principles of love except in dealing with those evils in the temple. He indicted the Pharisees. He had no partnership with them but He did not try to overthrow their organization.

WE DO NOT LIVE BY BREAD ALONE

This is a principle which is very plainly stated by Jesus. Jesus, of course, recognized that we need bread but what he wanted us to see was that we need much more. We need bread, but we need something beyond bread.

Jesus knew that there was a tendency to make the satisfactions of material wants an end in themselves. And then finding the heart hungry we still go on seeking more and more material goods until life has come to be thought of in terms of the abundance of the things we possess. The struggle for existence is self-destroying, unless it is elevated by spiritual vision. The desire for the satisfaction of physical wants turns a desert into a garden, it sends ships across the trackless seas, it builds a marvelous industrial order; but, alas, it makes the earth a bloody battlefield and plunges society into chaos unless it is sanctified by the spirit of Christ. Physical things have their place but woe unto him who is without the things money can not buy.

KEEPING THE FELLOWSHIP

Jesus said that if we come to the altar to worship and our brother has aught against us we are to go and

make that right and then come to worship. We are to forgive others their wrongs against us, because God forgives us.

Furthermore, it is very clear that any time we hurt another we are hurting God and Christ. Every lie we countenance makes the battle harder. Every selfishness we cherish, every loyalty we betray, every vision we refuse prolongs the travail of our Christ.

Any misuse of our own bodies or lives hurts Him and estranges us from Him. Any misuse of love or affection hurts Him. Insofar as we can, we must keep with others in fellowship and with ourselves if we would be right with Him.

A poem of the same kind¹ inspired me to write the following lines which express to a great degree the spirit of this principle:

I waited for a moment
 To look at Him upon a cross,
 I could not stand it longer—
 So I began to pull out the spikes,
 That his feet might at least be free.

Don't, dear follower, He said—
 See yonder all youth whose hands seek work,
 All children round the world who are hunger sore
 All homes where love is no more
 All workers who struggle hard for bread
 All nations who blindly plan for war

No—
 So long as they suffer, thus I must hang on my cross.

¹ Suggested by a poem, "There is a Man on the Cross" by Elizabeth Cheney.

Then—

I went off to give my all—

To shorten the time for those nails to hold Him there.

* * * * *

These then, are some of the fundamental principles of living which we find revealed in the teachings of Jesus. What is said further in this part of the book is a further elaboration of these fundamental principles.

VIII

MENTAL SHUTTERS MUST SWING ARIGHT

MINDS, like windows, should have shutters. But these shutters, as necessary as feet and hands, when wrongly used are little enemies that destroy personal happiness, create discord, stop growth, produce disease, and finally cause physical and spiritual death.

MENTAL SHUTTERS

It is always interesting to watch minds at work and to see how they use shutters. One individual is always negative in his view—he opens his shutters in bad weather and closes them when the sun shines. He sees only failure, only defeat, only chaos. To him youth is hopeless, the future is dark, the past is a fraud. He looks for mistakes in his children, for poor service by his grocer, and for a slip-up by his wife. He is like the coed who complained that everything she liked to do was either illegal, immoral or fattening. He is true to the old proverb, "Blessed is he who expects nothing for he will never be disappointed."

Another person has the shutters closed to all others; his are open only to himself and his family. He spends thousands of dollars on himself and gives pennies to the Church and to charity. He desires everything; he gives little. His employees have to work for wages and under

conditions he himself would never endure. He knows everything; other people, nothing. He has the full answers to all questions. He salutes the flag but he acts like a king; all others must serve his need. Everything has a personal reference to him. He alone is central; all else is marginal.

Here is another person who has the shutters always open to the old; ever closed to the new. She is a stand-patter. She fights and defends what was. She is like the Woman who said, "If we ever find that evolution is true, let us do all in our power to hush it up." She tears off the sheets of her calendar month by month, year by year, watching the pageant of time marching on while she fights to save her day for tomorrow. At any cost, whether in politics, in government, in industry, in education, in churchmanship, she is ever seeking to cram life into old categories. She serves coffee and knits stockings for all those who starve to death the *Human Spear Points* of Progress. But in each future the stone grave markers for her and her kind are broken to lay a road onward to some other frontier.

Another person has the shutters open to the silly and closed to the profound things of life. He is always looking for a "laugh." He wants entertainment. He is seeking some means of forgetting the mess he has made of life, his littleness, his insignificance, and his rottenness. He is the life of the party until his jokes are told.

Another has his window open to the gutter and all the literature, the movies, the conversation, the thoughts that flow through it. His shutters are ever closed to the hills, the world of nature, the classics, great music

and art, and to his higher destiny. He wallows but rarely sees the blossoms on yonder apple tree. He worships a strip-tease; he never has heard of the madonna.

One man has the shutters open only to business, to the serious things of life. He talks business, he is always solving problems, no matter where he is, he is always in "his shop." He cannot laugh; he never played; he can't see the point to jokes; his children hide from him in broad daylight; his wife salutes him in the morning, is at rest during the day, stands at attention in the evening. He is a genius for he will both conduct his funeral and be the mourner at his grave.

Or, here is a person who closes the shutters permanently to some fact or phase of his life or to some fault so that it is ever kept from the healing power of the light of day. It may be some past sin which continues to fester in his soul—some lie told, some injustice done, something stolen, somebody hurt. It goes on festering while he struggles to fasten tighter and tighter the shutters of his mind. The pollution, beginning in a little nook of the mind, finally diseases all his thinking. Periods of deep depression, lack of power, absence of radiance, and finally a serious onset of mental sickness may come of it. Not that we should parade our sins, but we must deal with them; we must find a solution for whatever estrangement from our best selves, our God, or our loved ones they may cause.

So often we find persons who undergo seasons of depression, or who are in the grip of deep-seated hesitations because they closed the shutters of their minds on past experiences or failures. No matter where they go,

or what they do, or how hard they try, outside stimuli are ever recalling that past experience. Weakness, discouragement, depression result. That man or woman is strongest and happiest whose life has nothing in it that must be shuttered from his own best self.

And so often, people close the shutters on some phase of the self, like a physical handicap. When a person tries to hide something he creates abnormality. Let a man who is short of stature be worried about it so that he closes the shutters, what will he do? He may turn out to be a bully or he may strut his stuff in order to appear to others as he does not appear to himself. A Christmas card from an eastern state to me this year had written on it, "Haven't touched a drop for one solid year." That man once lived in Columbus. A year ago we were able to help him get a cure from acute alcoholism. Why did he become an acute alcoholic? He had a very noticeable physical handicap. He always tried to close the shutters on it. Consequently it was ever vivid in his mind and created social tension. He resorted to alcohol to achieve relaxation when with others. He chose mental illness in place of a handicap. When we once convinced him to accept his handicap, a cure for alcoholism soon came.

Or, here is a person who never graduated from college. He feels inferior because of it. He closes the shutters on his lack of education, and before he knows it he is taking on a way of behaving like unto a college graduate. He acts as if he graduated. He talks with finality; he is sure of himself, often cocky. Or, he may take the opposite road and go completely back into his

shell, shun people or keep quiet when with them, ever quaking for fear someone might ask, "Where did you go to college?" Now, in either case the shutters are so unnecessary. A college education has value but it gives no one a valid reason for feeling superior, and it is no guarantee of an educated person. By self study and growth he can be educated. I know persons who never were in college that are more educated than others who have higher degrees. Let him open the shutters and accept himself in terms of all he is and can become. If asked, "What was your college?", let him answer, "The University of Life."

And here is a person who opens the shutters to the best of the old and to the best in the new. He looks wide-eyed into the future. He has nothing hidden that ought to be known. He faces his defeats and his victories alike. He goes to people and is approachable. He is neither too aggressive nor is he too recessive. He closes his shutters to the cheap, the shallow, the false, and he keeps enough periods of solitude to regain insight, perspective, and recover his spiritual power.

These, then, are some of the ways people use the shutters of the mind. Used aright, they are a blessing; used wrongly, they are little, yet dangerous enemies of the mind. As they swing, so is revealed the inner attitudes of the mind and heart.

HOW SHUTTERS SHOULD SWING

We have already sensed some of the wrong uses of the shutters. Macbeth put it in words when he pleaded:

“Can’st thou not minister to a mind diseased,
Pluck from a memory a rooted sorrow,
Raze out the written troubles of the brain,
Cleanse the stuffed bosom of that perilous matter
Which weighs upon the heart.”

In other words, *Open the Shutters*. When God walked in the Garden of Eden, after Adam’s sin, the latter could not be found. He did something that would not withstand God’s attention. He closed the shutter on rusty hinges. When David arranged for the polite slaying of an attractive young man, he closed the window of truth that he knew.

Rather than face it negatively, let us ask positively, when should the shutters be open?

They should always open to the truth about us, about our failures, our successes, our abilities, our weaknesses, our sins, and victories. We need ever to see things as they are, not as we think they are or want them to be. A person is sane; he is emotionally healthy to the extent to which he can look at situations or people in light of the true facts. Most of our personal troubles are caused when we see life as we want or feel it to be. It is here that we find the source of most of our mental and physical breakdowns. Wrong vocations are chosen; wrong marriages are consummated; wrong courses are taken; wrong conclusions reached because of it.

Social progress is so difficult in all areas because the shutters of minds are closed to the north winds of cold facts and objective reason. It is not truth we want; it is our feelings we want to save. And it is easier to feel

than to think and on the basis of that thinking to act.

They should always open to positive action, thinking, and purposing. We cannot put nothing in life and then expect to take something out. If there is to be meaning in life, we must put it there. We can never do more than we believe. Our faith always goes farther than our realization. When we have reached the farthest in work, in love, in our efforts for peace, brotherhood, economic justice, democracy, our faith has blazed a trail still farther on. When the engineer has come to the end of his efforts—his hopes are way on ahead. When Edison came to the end of his inventing, he opened his eyes and spoke softly but surely, "It is beautiful over there."

No matter how corrupt our politics, there are always those who believe things can and must be better. No matter how many billions are spent for defense and for war, there are always those who dream of peace. And here is the hope of the world—the shutters of some minds are kept open to faith.

Such an attitude is beneficial in our everyday life. The man whose windows are always open to failure, to weakness, to possible trouble, is never getting anywhere. He is putting nothing into life, obviously he can get nothing out. When he expects little, how can he get much? Many a person goes through life with half his powers because he calls forth no more. He carries only fifty pounds when he could bear two hundred. He sees ten prospects when he could see twenty. And when he sees a prospect he expects defeat before he makes an adequate try for a sale. Marriages are

average, work is half done, life is never lived because shutters are open to the thunder and closed to the dawn.

The negative attitude expresses itself in another way. Some people close shutters to the possible and open them to things about which they can do nothing. They cannot remake choices once made—"If only I had studied." "Why did I marry him?" "Why was I born?" "Why was I a girl?" "If only I had been a preacher instead of a bartender." What had been done, is done. The past is gone. Yesterday will be no more. What you sowed you will reap. You have today; you may have tomorrow, there is a chance that a little of the future is yours. Keep the shutters open to the future.

Keep the shutters open to the sunlight of our great commonwealth. How many minds are closed to it! They get moldy, diseased, and then die for want of light. How about our reading? Are we proud of it? What kind of fare are we serving our minds? How many of us get beyond the newspaper? The Star? The American? Harpers? Atlantic Monthly? What fiction? What drama? What books of travel? What do we read on economics, on world relations, on philosophy, on history? With what resources and appreciation?

What about music? Are we at home with the masters? When they speak, do we hear and understand? Are our ears tuned for drums or for symphonies? What about art? Do we rush through art galleries or do we live with art? Do we see pictures or can we surrender

to them? What kind of entertainment do we like best? The kind that make us feel cheap or the kind that help us live better; the kind that make us stoop or the kind that make us climb?

What about nature? Are we at home with a fire by a lake? Can we climb a hill and sit on a rock and dream it is a palace? Can we walk into the wind and sing with its music? Do we know the voices of the night? Have we waited for the dawn and kept vigil with the evening? Have we listened to a bird; spoken to a stray field mouse; wiped the sweat from a horse's neck? Have we built a fire at the end of a long hike and did we lie there looking at the ascending smoke, feeling at home in the world and sensing the nearness of Him who guides the distant star and lives in the humblest heart?

“He whom the woods have nourished cannot go
 To rant and clamor in the brawling mart.
 There is a patience rooted in his heart
 That the wheel-driven throng can never know.
 He feels the tides of gentleness that flow
 From leaf and flower, and finds himself a part
 Of some great Whole, untouched by strife or art,
 Or gauds men grapple for, or joy or woe
 That worldlings count. And all the storm and din
 Reach him like tumults of an alien race,
 Heard far away, with echoes scant and thin,
 While the stern trees that point through blowing space
 Seem more companionable, and more his kin,
 Than the crowd grappling in the market place.”¹

¹ Coblenz, Stanton: “He Whom The Woods Have Nourished,” *Christian Century*, Nov. 30, 1939, p. 1460. Used by permission.

Ah, blessed are the minds whose shutters are open to the life-giving and healing light of our great common wealth.

Minds must also be open to the creative tasks of life. So many people are neurotic because they have no chance to be creative or heroic. One cannot go on receiving all his life and live. One cannot always be only a consumer. A person is truly religious if his total life is given to creation, to sustenance, to the fostering of fellowship or mutuality. How better can we describe the work God has been doing through all the generations? He is the Creator, Sustainer, and Unifier. We see the life of Jesus given almost solely to these. We do see Him receive; seek sustenance, and share in mutuality already established; for all His efforts were not in these realms. He did not destroy what was of worth; He never robbed; and He did not use violence—he used the methods of fellowship.

Some men create but then rob and use methods of violence. Others sustain but never create. Still others use the method of fellowship but neither create nor sustain. Other persons create and then destroy their creation—they bring children into the world and then blight them forever. Men only live and their lives can only have meaning as they give themselves to life's true trinity—creation, sustenance, and mutuality.

Now the interesting thing is that many a man is religious and yet he is unaware of it. He is doing God's work—cooperating with God—the scientist in his laboratory, the physician in his practice, the engineer with his blue prints, the social worker in her ministry, the

salesman in his selling. And God is glad. Little men want credit; big men never do. I went with a real gunman to hunt. The farmer asked us to shoot pigeons before taking to the field. I shot thirty times and got six. The real gunner shot thirty times and got eighteen. When the shooting was over, I declared, "I got six." The real gunner said, "That was fun." I had to talk; his pigeons talked for him. Being a "little shooter," I sought credit. He, being a "big shooter," did not need it. He could shoot.

Big athletes, big men, never seek credit. Above all men is God. He seeks no credit. The big thing is for men to shoot; to live; to share—yes, to create, to sustain, to unify God's family. But men who live by faith in God, who appropriate the great spiritual resources of life, have more power and find more meaning in life's great trinity. *Let us keep the shutters open to the God Way of life.*

WHEN MINDS SHOULD BE SHUTTERED

Should shutters never be closed? Is there not some kind of mental weather when the mind's house is better with them closed? Yes, we have already hinted the answer. We close them to the cheap, the falacious. We swing them when storms of gossip arise, when the winds of worry and anxiety begin to blow. We lock them against howling fears and the blinding snow of disillusionment.

Of course, as we have already felt, to close the shutters on these means that we will have to open them on something else.

"I will hew great windows for my soul,
Channels of splendor, portals of release;
Out of earth's prison walls will I hew them,
That my thundering soul may push through them;
Through the strata of human strife and passion
I will tunnel a way, I will carve and fashion
With the might of my soul's intensity
Windows fronting on immensity,
Towering out of time.
I will breathe the air of another clime
That my spirit's pain may cease.
That the being of me may have room to grow,
That my eyes may meet God's eyes and know;
I will hew great windows, wonderful windows,
Measureless windows for my soul."

But there is a positive aspect to closed shutters. There are times when we need to go into our inner lives—when the sights and sounds of our outer world must be shut out. We must do it to re-find the very sources of our living, to come into touch with the great inner and unseen world. He who never answers the voice within can never have a voice without. The great insights and the ideas that have redeemed the world have always come to men when they were shuttered from the world about them. Find a little time each day when you go into the little inner room of your life. Close the shutters and listen to the voice of God in your soul. It will be life for you; it will be a way into the day, a trail through the night, power for sickness, strength for work, endurance for trouble, a blue print for your eternity.

²Ella Wheeler Wilcox: *Progress*. Copyright owned by W. B. Conkey Company, Hammond, Indiana. Used by permission.

IX

WALK UP TO LITTLE GHOSTS

MEN once feared ghosts who walked in the night; they now fear ghosts who tramp, tramp, tramp through the corridors of their souls. As Macaulay once said, "The Puritans feared nothing but God." I would say of us, "We fear everything but God." In every corner of our lives, these little ghosts are crouched, ready to spring at us. They create deadly toxin in the bloodstreams of our emotions. They waste our energies and defeat us at work. They blight children and rob youth of its promise. They make our sick lists grow, fill our state hospitals, set husbands against wives, turn children away from parents, keep countless persons from normal social relations, and influence countless more to take rôles that defeat rather than win the desire of their hearts.

They build bridges we never cross; they bring as insidious gossipers wrong impressions of other persons' thoughts of us; they whisper like the distant groaning of the winds on a cold night of accidents that never happen; they are pains we never have and operations we never will undergo; they are jobs we never will lose; they are weaknesses we need not have. They are hardships that ruin us.

Unreal and untrue are most of them and yet to us closer than our dearest loved one. They haunt us more

than any old-time ghost ever pursued a frightened one in the long ago. They are the howling winds of winter in the soul. In fact, when I think of ghosts I think of the long winter evenings when Aunt Mamie used to sit and tell me horrifying stories of ghosts, stories that she believed with all her heart. Why I listened to them I know not, for the trip to bed thereafter was a terrible ordeal. We lived in a large house and the kitchen was at one end and my bedroom was on the second floor at the other end. I broke all records in dashes; in high jumping, going up the steps; in broad jumping, leaping into bed; and in doing the disappearing act, getting deep and invisible under the covers. Then shaking with cold and quaking with fright, I listened for footsteps, and heard them, of ghosts who never existed and who never came. And without, I would hear the piercing whistle of the cold winter wind.

Often now, when I see leaves once alive in green and gold, all withered and dry, blown through the streets; see fragrant gardens gone to their grave; hear the lonely cry of belated birds in their search for summer climes; behold far-off sunsets cold, austere in their forbidding beauty, I am reminded of the ghosts I feared as a boy. Often when I come to the year's end and the knowledge of hopes unrealized; thinking of ships of souls that touched upon our shores and have gone, leaving desolate the harbor, a little farther from life's spring-time, headed into the dreary days of winter; pondering over springs of aspiration frozen over, I think of the whistling winds of fright that once made me shiver in the night.

Nature and history are never discouraged. They are never bothered by ghosts. Only men forget and fear them. Only human hearts lose sight of life's promises as the winds of winter blow; only the souls of men find in shipwreck and sorrow and defeat the end of all things; only the minds of men can be blighted by the ghosts of fear. Realizing this, many a great soul has cried, "I will look unto the hills, I will let their patience possess my soul, I will seek for my mind the silent peace of yonder star." Knowing all this, God through His servants has said again and again, "When thou passeth through the waters, I will be with thee."

In no place is there a clearer recognition of the reality of fear than in the Bible. Some of our most beloved passages are weapons for us in the wintertime of the soul. Isaiah says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." In Psalms we read, "I sought the Lord, and he heard me, and delivered me from all my fears." In first John we read, "There is no fear in love; but perfect love casteth out fear." Jesus was also conscious of the little ghosts that haunt men. Again and again He said, "Fear not"; "be not anxious"; "let not your heart be troubled, neither let it be afraid."

WHENCE?

From whence cometh these little ghosts of fear? Were they born within us or were they here waiting for us when we came? Those are questions not so easily answered. It is generally believed that we are born with only two fears and that all others are learned

—the fear of losing underpinning support and the shock of a sudden clap of noise near us. Or perhaps, we could interpret them, it would be saying the same thing, as organic adjustment to sudden changes in the environment.

At any rate, beyond this it is generally agreed that our fears are learned. We become emotionally conditioned, and a similar experience or the same object recalls the memory. Here is a man with a haunting fear of razors who was, as a little boy, pursued by an older sister carrying an open razor in her hand, threatening to cut off his ears. It is easy to understand why I once feared the dark and why I was once so afraid of death. Those horrible ghost stories on the one hand and the barbarous funerals I used to attend as a boy were responsible. I rejoice that I have overcome both of those fears.

Of course many of our fears are projections of our lack of faith or dissatisfactions with ourselves. Many of our social fears have their roots here. We fail at some point, and project our self-disappointment to the minds of other people, and then sweat in the presence of their thoughts of us. That is why it is so difficult for others to think more favorably of us than we think of ourselves.

A man may live a way of life in which he does not believe. Fears and anxieties inevitably result. Mothers are often most fearful of illness in their children if those children were once not welcomed. Men living above their income may fear failure or the loss of jobs. Persons without convictions and self-control, tossed like

driftwood on the waves of social living, usually must have a few drinks before they can enjoy the evening. Their own sense of impotency is projected into every social situation with which they deal. They can only walk with crutches.

Many of our anxieties are either a lack of mental discipline, the sign of empty living, or the lack of an adequate way of life. Think of all the parents who put in harrowing evenings waiting for their children to come home. Think of all the people who worry over cancer, heart trouble, the loss of jobs, of friends, of money. Why use energy to fear or fight what we do not want? Why not use it to work for what we want? Let us live right. Let us work for what we want. Let us keep our faces toward the light.

Some of our most positive desires are often backed up by fears. Robert Frost speaks of two fears that are good: fear lest we prove unworthy of the one who knows us best—fear of God; and fear of man, lest he misunderstand us and withdraw his fellowship from us. I want to keep my word because I know it is the only way, and because my life's activities depend upon others keeping theirs. But back of it all is a personal horror of going back on my word. I want to be kind to people for I know it is right and that only through kindness can the work of the world be effectively accomplished. Now I know that kindness sometimes forces us to be frank to the point of hurting others, yet I have a horror of being unfair to people. This is undoubtedly why those people who are right with them-

selves, with others, and with God, rarely know fear. Their lives are filled by faith and works.

WHY?

Why are there so many little ghosts today? Why is fear so rampant? I wonder if we cannot best answer this question by looking at the prevailing mental moods that mark our day. One of those is confusion. There are so many ways of looking at life, at economics, at politics, and at religion. Our life has become complex so has our thinking. Further, we are so uncertain about the future, about our money, our jobs, our loves, our lives. New ideas, things, and ways almost leap at us.

We are dwarfed by our own inventions and by the mechanizations which our generation has created. We have built machines, and lost our souls.

HOW CAN WE DEAL WITH THEM?

How can we deal with these little ghosts? How can we put faith in place of fear?

To begin, if it is true that most of our fears are learned, then let us unlearn them. Let us search out the corners. What looks like a ghost may be a white sheet hanging over a chair or a nightgown on the clothesline. Take a fear out and look at it. Relive its beginning. Walk into it, face it, live with it, and you will overcome its hideous aspects. I overcame fear of the dark by going into the dark. More than once I enter into the peaceful darkness of a chancel and sit

there in the night. It is lovely. Try it. You will be safe. How did I overcome fear of death? In 1930, I came very close to death—so close that I had given up life, bade it good-by, stood impatiently at the river's edge. In that proximity to death I lost my fear of it.

If you have a deep-seated fear, go to your pastor or someone else in whom you have confidence, and let him take you through a partial analysis. Talking it out with another, if he is objective, will be helpful. Most identifiable fears can be removed from the mind if there is enough patient analysis and examination.

In the second place, find some human fellowship upon which you can depend quite surely. These are real experiences in which you need the handclasp of a friend. Zero hours are hard, as are the quiet ones, without the support of an understanding friend. True friends call from us our best, and they share their best. That two-fold giving is not only soul-saving, but life-giving.

Let us keep the self creative. Little ghosts have little chance with a life that is rooted in creative undertakings, as reading, leading, and sharing. There are fine books, a great natural world, institutions worthy of the highest devotion, countless problems to be solved, and tasks to be done. He who is meeting life as he finds it, creative in the ways of living, devoted to worthy ends, is likely never to be bothered much by fear. He is so dominated by purpose that fears have little chance with him.

When in a disappointing situation, let us always seek for the hopeful aspects. This attitude will save us from

endless panic and anxiety. You will find an excellent account of this method in Richard Byrd's book, *Alone*. No situation or condition is ever so bad that it has no favorable aspects. Look for them. Count on them. Build them. It helps further if we decide to make use of our defeats and difficulties. We should seek situations that turn our thoughts from the means of living to the meaning of life. Most of our treasures have been found in the darkness. Out of great defeats men weave the fabric of great victories; few noble hearts there are that were not first broken. For it is hardship rather than security that develops the character of man. So why should we fear hardship or disappointment? Let us not look for it; but when it comes, let us strike our tents. Let us look for the best and use the circumstance to serve some worthy end.

Finally, more important than any, we need a Christian philosophy of life that fully sustains. We need to come to feel a part of God's eternal purpose. The meaning of life for us is to become a part of the purpose of God, to let peace and justice and love find expression in our lives. When we belong to God, when our lives are channels for His purpose, then are we secure. Why *can't we* see it? Take the modern sciences. They have not created one elemental unit of power. They have just channeled it, released it, harnessed it, learned to use it. Man has learned to relate himself to the universe so as to open the gates of tremendous power for transportation, for communication, for manufacture, for distribution. Why can't we see that there is great spiritual power available too, if only we will be channels for it.

We have all the evidences for it. Look at the great souls who gave themselves to God, and at the redemptive power that flowed through them to the world. Sir Henry James, that brilliant English Christian philosopher, who all his life knew struggle, was giving his last lectures while under the ravages of a dread and fatal disease. And there he protests against what men call the savage tragedies of life and insists that the universe is on the side of anyone striving toward something better and flings itself to his help. He faced the most haunting experience of life—the malady of cancer—and instead of finding little ghosts he found in the experience gold refined in fire.

If you are afraid of self, of others, of life, of the future, of the unknown, you need to know the inner peace of belonging to God. Prayer is not changing God's purpose but releasing it in your life. If only you could see that when God has His way with you, you can have right of way with life. More and more you will be alive, full of hope, radiant, ready for the valley, strong for the heights.

“If I stoop into a dark, tremulous sea of cloud
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom: I shall emerge one day.”³

³ Browning, Robert: “Faith.” From *Quotable Poems, Vol. I*, p. 142, Willett, Clark & Co.

X

ACCEPT SELF AT ONE'S BEST

BETWEEN every man and his dreams there lies a mighty chasm to be bridged. In the presence of that chasm, with its dangerous ledges and falling rocks and roaring waters below, it is so easy for the individual to build an imaginary bridge, to retreat from the chasm, to use other persons brutally for a cable, to employ a disputed passage, to cross on another's way, to see impossibilities which lie not in the building, or to surrender because of defective tools or of personal handicaps.

We should be glad for the chasm. We should rejoice that our dreams lie beyond us, for how else could we grow? We should thank Heaven that we are less than we desire; that there are peaks we wish to scale; visions that lure us on; dreams of the ought-to-be that make us turn the rest of the night into the sweat of the day.

The sense of inferiority is more common today than ever before due to the psychological nearness that marks our times, and to the failure of so many of us to keep abreast of others in our fight for a place in the "social sun" and the buying power that keeps us abreast of those who have won their laurels in the economic struggle. This feeling of inadequacy is an idea or cluster of ideas united emotionally that makes us feel less than our fellows. "We may be clearly aware of our personal belittlement; we may recognize it faintly, or we may

be totally unconscious of it, though it obviously expresses itself in our everyday behaviour.”¹

WHEN ONE FEELS INFERIOR

There are two men in the Bible who were troubled by an inferiority feeling. One was Zacchaeus. He was a little man. Being short of stature and being conscious of it, he had difficulty in getting other people to take him seriously. All resorts to loud talking and stubborn efforts to be noticed were in vain. He dreamed of great things but he was ever aware of his littleness. Finally, he sought revenge. He would get attention and he did. He sold himself to the Roman government and became a tax gatherer. On some basis and in some social circle he was determined to win a place. He lowered himself to be a publican, assessed taxes on his people, kept a share for himself and through it became wealthy. Thus he won superiority to his people. He brought them to him on their knees. He was ruthless, and he oppressed in order to compensate for the suffering he once knew. How like the people, who once were poor, and who now use ruthless methods in collecting from people who have little. They place on others the same yoke that once bruised their own shoulders.

The other example is Peter. He always was so big in talk and so weak in action. He always reminds me of the man who boasts of “licking the world,” but who never puts on the boxing gloves. He makes up in talk

¹ Strecker and Appel: *Discovering Ourselves*, published by Macmillan. Used by permission.

all that he feels himself lacking within. When Jesus was distressed by the desertion of His friends, it was Peter who said, "Lord, if all forsake you I will never forsake thee." He spoke so brazenly of courage because he felt cowardly within. Like so many of us, we could say of Peter—"Feeling so sinful, yet acting so boastful."²

There are types of behavior that indicate this inner haunting sense of inadequacy. Boasting is one, though we must never confuse it with optimism. A little boy who had often heard his father speak of his part in the Civil War, finally asked, "Father, did anyone help you put down the rebellion?"

Any talk or attitude that is a substitute for action is usually boasting. He who talks "big" usually feels little inwardly. The boaster uncovers his heart like a little boy who was in an argument with two of his friends: They were boasting about their belongings and their parents and the first boy said, "My father is going to build a house with a steeple on it." "O, that's nothing," exclaimed the second little boy scornfully, "my father is going to build a house with a flagpole on it." The third boy who had been listening quietly, threw his head high in the air, "Gee, that's nothing. My father's going to build a house with a mortgage on it."

A critical attitude is often the child of an inferiority feeling. Big men rarely criticize others. The big business or professional man is cooperative and helpful; the little one is so often critical and uncooperative.

Criticism is often a projection of one's own sins or

² A phrase from a sermon by Harry Emerson Fosdick.

failures. Mothers who are the biggest failures in child training are so often the severest critics of other mothers. People who put least into the Church are the first to criticize it. They are looking for splinters in the eye of the Church while there are big planks in their own eyes. One Sunday when a family returned from the morning service, father criticized the sermon, daughter thought the choir's singing was atrocious, and mother found fault with the organist's playing. But the subject had to be dropped when the small boy of the family piped up, "But it was a good show for a nickel, don't you think, Dad?"

Watch the critical attitude!

Gossiping is so akin to this modern malady. So often we try to read into others the behavior that tempts us most or that is most true of us. We are bored with our family life, and we take the greatest satisfactions in the family failures of others. Others do what we would like to do but dare not, and we can spend happy hours under hushed tones, denouncing them. As one woman said, "I live for old friends, and new scandals."

It is an insidious method of compensation, of reading into others our sins or dealing with our sins by persecuting others. When I think of gossip, I think of the Alps. At certain points in the Alps, tourists are cautioned by the guides not to speak or to sing or even to whisper, as the faintest breath might start reverberations in the air which would loosen a delicately poised avalanche from its place in the mountains and bring it crashing down upon villages and fields. You know there are men and women who are walking under such

stress of burden, care, responsibility, sorrow, or temptation, that one whisper of censor, of criticism, of complaint, of unkindness may cause them to fall under the load. It is a crime thus to imperil another's life in our effort to compensate for empty heads, empty lives, or for sin in our own lives.

Blaming others for failure is another indication of this pernicious disease. It brings so much temporary satisfaction to the individual who adopts it, because it is so hard to deal with; and because it is readily accepted as a legitimate excuse for failure by those who hear it expressed. How it can creep up on us! A person tells a falsehood and then explains, "I was misunderstood." A child, when approached about breaking a rule, reports that another made him do it. When a man loses a job, the boss had a relative he wanted to hire, is his alibi. A man becomes a drunkard, and says that he must thus make a "pig" of himself to get business nowadays.

Phantasy with youth and adults, especially, is also an indicator. Afraid of life, or failing in life, one spends time in dreams. Dreams cannot fail, and within them one can be supreme. The choice of fictitious goals is likewise to be considered. The man who feels mediocre may set his standards very high—too high. Then he may freely criticize others because they cannot reach his goal, but his own exalted standards save him from a too penetrating criticism. The goal is so high, that failing to come within striking distance of it may be readily excused. Again, along similar lines, the person who feels inferior, may take up an occupation related

to the one in which he has failed. Vocations may be pursued not from inherent interest in the subject but as a compensation for inferiority. The woman who feels inferior toward her husband may become the champion of woman's rights. Social aloofness is usually a sign of inferiority. Feeling inadequate, one withdraws, and pulls down the shade.

These are all evidences of a haunting sense of inadequacy.

INFERIORITY VERSUS HUMILITY

It might have value for us before we proceed further, to see the difference between inferiority and humility, between true humility and false humility. There is such a difference! What is posed as humility is often either laziness, false modesty, or a screen for inferiority. A haunting sense of inferiority is a life with an ego at the center that is hurt and crying out with pain; humility is in that life that has cared for something greater than itself and so, losing life, has found it, and in the end has forgotten itself into personality.

We must not confuse a love of life and a faith in self with a mechanism for dealing with inferiority. Katherine Mansfield wrote the best stories of anyone in her lifetime and everyone knew it including herself. And yet, just before her death she said, "There was not one of my stories that I dared show to God." "All power is given unto me," said Jesus. And to understand that, you must also hear Him say, "I can of myself do nothing." Dr. Gunsaulus, that prince of the American pulpit, when finishing college, was asked what he was

going to do. He replied, "I am going to be a preacher, and I'll make a good one too." It was not a delusion of grandeur; it was not an imaginary bridge over the chasm that separated him from his dream. It was a program for his life, and he completed it. Way deep down, it was a token of humility.

OVERCOMING THE FEELING OF INFERIORITY

What can we do about the feeling of inferiority? Let us first be glad for it. Without it, we would not strive, nor seek, nor struggle, nor put forth earnest effort. He who has it is blessed. It makes our friends likeable; it makes them human. No one who is all-sufficient will feel the need of friends. No man can become a good husband who has all he wants, whose desires are all satisfied. Those who truly feel superior lack imagination and sympathy. They never can enter into the trials and weaknesses of others. "Jesus was tempted in all matters as we." God grant that we may all have some of it. It is true that if it goes too far, it is damaging and crippling, and then it must be dealt with in a frank and satisfying manner.

Take Walter Scott and Lord Byron. Both were lame. Byron resented it and compensated for his feeling by self-pity and excesses. His life was embittered. Scott, on the other hand, was radiant, buoyant, healthy. He refused to translate a limitation into a humiliation.

We need to be honest with ourselves. In the play, "Green Pastures," Noah says to the Lord, "I ain't very much, but I'se all I got." That is the attitude. The

hero is the person, after all, who does the little thing in a big way. He is faithful. The great heroes and heroines of the world are never known. They do their work, assume their share, and love it even if the world never knows—the mother in the home, the nurse in the sick room, the clerk in the store, the salesman at the door, the printer in the shop. A lame, homely man sells a two thousand dollar life insurance policy to a man who soon after dies. The widow and her children by its help are enabled thereby to stay together until the children are old enough to earn for the support of the family. Out of our puny efforts and broken bodies God recovers the stuff with which He weaves threads of gold through the fabric of eternity.

We can rise above our handicaps. Demosthenes, speaking brokenly, became one of the world's greatest orators. They say of Immanuel Kant, "He was a great philosopher because he had a sunken chest that constricted both his lungs and heart." Beethoven had a consumptive mother and an alcoholic father. He was neurotic and highly nervous, and still he wrote music to which all heaven listens. Helen Keller, deaf and blind, has risen to accomplishments that shame us all.

It is always unwise for us to measure ourselves by another. It is devastating. Let one measure himself by his best self. And then, let him put himself into something greater than he is. Let him expect the best of others and of himself. Let him follow the example of Richard Byrd. When it came to the harrowing experience of Advance Base, he did not draft his men; he consigned himself. There is a wonderful lesson for us.

He would not ask of another what he was unwilling to ask of himself. Let the day come when we ask nothing of others in giving, in honesty, in purity, in service, in morality that we will not give ourselves; and a new day's sun will shine.

Let us choose the Advance Base and give ourselves to it, making all demands of ourselves, being critical only of self, concerned always, as was Byrd, for the welfare of others, and the feeling of inferiority will be rungs in the ladder that leads to abundant life. Then we can believe in life and its destiny as did Stevenson. "I believe," he said, "in the ultimate decency of things and ay, if I awoke in hell, I should still believe in it."

George Eastman, a wealthy business man and former president of the California Chamber of Commerce, tells a story that is moving. He is a modern business man who believes in a God-guided life. Each Monday morning his one hundred and thirty employees are invited into his office for prayer, by which for the week, they seek guidance. The results have been amazing. Fears and jealousies and critical attitudes that haunt some businesses are not there. The feeling of security is there. Employees trust employers and all believe in their work, in themselves, in God, and in the future.

George Eastman not only has found the secret for the ills of the world, of America, of business, of family life, but he also has the only true remedy for a haunting sense of inferiority. His secret can be yours and it can be mine.

XI

EACH MAN CHOOSES HIS LEADERSHIP

EACH of us stands on the gangplank of a great ship whose sailing orders are stored away in the private closet of his soul. Routes are innumerable and coveted ports, near and far, are countless. The sail for some of us may be likened unto the little girl who fell out of bed during the night. When asked about it the next morning, she said, "I guess I went to sleep too near the place where I got in." Others of us may run out of fuel, and be helplessly tossed by the waves. Still others may "kill the motor," destroy the rudder, hoist the sails, and willingly or unwillingly be blown by the winds. Others, however, may sail true to the course, arrive at the chosen port, but with lives dissipated, with souls destroyed and with all capacity for enjoyment gone. And others may sail, may arrive and live; their souls growing as paths are laid across the sea of life.

The pilot, the ship, the compass, the sailing companions, the fuel, the rudder, the chosen port are all a part of the sail. But the most important of all is the pilot; the next in importance is the chosen port.

A person may have a fine body, a good mind, great emotional reserve, high power of fellowship and interpretation, great dreams, and yet mess life and be swallowed finally by its waves because the pilot fails. Joshua laid his finger on the real issue when he cried out to

the princes of Israel, "Choose you this day whom you will serve." Each of us must do that, and each of us does. In making the choice, we choose the pilot of our lives.

WHEN THERE ARE TOO MANY LEADERS

One danger is that we may have too many pilots. We may try to be all things to all people. We may live by the will of our parents in the home; by the will of our group when out in the later hours of the night; by the will of the Church when within Its influence; and by the will of the public when with casual acquaintances. We may live by ideals of unselfishness in some areas, and bow our knee to greed in others. One may vow to serve the public good in government but in practice make the public serve him. A counselor in a camp may talk purity and cleanness of life to younger ones in the day; and when the sandman has laid them to rest, go into a night of servitude to lust and thirst.

Lives are destroyed because they try to serve too many masters; voyages end on the breakers because too many pilots steer the ship—"too many cooks spoil the broth." We cannot live alone. The pilot needs the navigator, the captain, the engine men, the radio operator, on board his ship, in the port from which he sailed, and in the one toward which he is destined. Without all of them he would be helpless. His piloting must be true to all the facts of navigation and *the captain must know the sea.*

So it is with life. We need our parents. When small we are fully dependent, so they decide for us and choose

for us. But as we grow, we assume more and more of the decisions. At first, we ride in their ship, diving into the sea day by day, launching out in our own little boats, but always coming back at the end of the day to join with them on their deck. The sea is dangerous, and we must sail with them until we have learned to navigate on our own, and have caught a vision of their port and have found the secret of the seaman's code of self-denial. Then in time, sometimes suddenly, and more wisely, gradually, we sail off alone toward our own port. But if we are wise we will use the same radio signals. Our ships may be newer and our radios larger, but the sea is the same and yonder shore calls all alike.

We ought to remember that our parents have been sailing longer, and that their experiences are invaluable to us. But the time must come when we will sail on our own. We need also the help, friendship, and inspiration of others. The sea is too lonely without them. Unpeopled decks are terrible. The sea is too dark without the flickering lights of passing ships. But we are wise if we choose friends thoughtfully. No matter how precious they are, they cannot live our lives for us. To drink because of them; to be cheap to please them; to gamble to keep in step with them, is misplaced confidence. Life is too short for it. Many a boy and girl will march to the drum beats of his gang and will do things that hurt and blight life because others rule his life. He is a victim, not an individual; he is only putty, not a creator. God help us to be individuals who live our lives by the help of others and for the good of

others, but who nevertheless *live our own lives*. As Russel Wicks so well says: "We were meant to be creative individuals, equipped to share in the creative activity which is ever unfolding the infinite possibilities of this universe. We belong in a vast procedure which is older than any of us, which utilizes all of us in a complex interrelationship, and which perpetually awakens us to the unexplored that has never entered the mind of men. Life becomes most meaningful when, in small opportunities or in high places, we are linked up with others to help that which is new and true and better to become real."¹

In addition to being ruled by others, we can be overpowered by events or circumstances. They may dominate us and lead us to our ruin. They may shape us to their own ends. They may even create our destiny for us. We lose our jobs wherein we earn our daily bread, and that loss may be so over-powering that it may become the pilot and seek to ruin our life. We may become so disappointed in a friend's faithlessness that the disappointment itself may become our pilot and master and color all our future activities. Instead of our being the masters over these experiences, disappointments and over our own environment, they become our masters, and dominantly they rule over us. We are changed from masters into their servants, to do their biddings.

I heard recently of a young woman who was valedictorian of her class last graduation. Her father had

¹Wicks: *Reason for Living*, published by Scribners, p. 80. Used by permission.

been convicted of murder, and the date was set for his execution. The young woman carried on without a whimper, never uttering a complaint. On her graduation day, someone asked her what she desired most. "I want the man who is guilty of the deed for which my father has been convicted, to confess."

Only here and there do we see great souls arising above their environment, and in a masterly way shaping it and fashioning it in line with some worthy ideal. Only here and there do we see the heroic souls rising above the level of defeat and incurable disease, holding the steering wheel of their lives and pointing the prow of their vessels true to the course that leads to great accomplishment. The circumstances and environments nor the disappointments of life are not their masters; they are the captains of their souls and the navigators of their own lives.

DON'T TRUST EMOTION

It is so easy for us to be ruled by our feelings rather than by the facts. The true scientist has a lesson for us: he puts aside his own feelings and desires; and looking at the findings, we can hear him say, "More truth this way, not that way." In every experiment of history, of industry, of politics, of international affairs, and down to the intimate details of life, we run against this inescapable summons—"Live this way, not that way."

"It was Horace Bushnell who suggested this principle in his remark that we are punished not for our sins

but by them, and rewarded not for our virtues but by them. In a selfish and physical direction we find less and less of what life can be. In an unselfish and spiritual direction we find more and more of ourselves. Some habits contract our life, disintegrate our relations with others, and set our own instincts at war with each other. Other habits expand our life, bind us up in new relations with more and more lives and unites all our native forces in 'one jet of life.' However impersonal this seems, it is a beneficent scheme which is not of our planning, and which has a way of rescuing us from contentment with less life than might be ours. There is some relentless concern over the least thing that interferes with achieving the excellent."²

But it is so easy for us to get into the attitude where we are little concerned about real facts because we surrender to our own feelings. So many of the heartaches of life are caused by it! Most family quarrels are due to it. It is a clash of feelings, not a battle of wits; it is emotional revolution, not intellectual fellowship. Issues are met on an emotional rather than on an intellectual basis.

Two people ruled by their feelings can rarely get along happily. The sea is always rough. They are victims of moods; and since they usually act as they feel, no permanent basis of fellowship is ever possible. Workmen who are ruled by feelings are mounted on the heights with success and cast down in the depths with every setback. They consume more energy in

² Wicks: *Reason for Living*, published by Scribners, pp. 26-27. Used by permission.

anxiety than in effort. Their feelings are always near the surface, and their shoulders bristle with chips.

The boy who bangs the door when he cannot have the family car is ruled by his feelings. So is the person who pouts when corrected, who weeps at failure, who gives up when criticized, who calls the teacher unfair if his gradings are poor, who alibis the blame to others when he fails, who withdraws when defeated in an election, who hides at home when not elected to a fraternity, who never goes out because she had no date, who returns to mother love when repulsed in love affairs, who builds a world of phantasy instead of paying the price of struggle in a world of reality, who will not participate unless the game goes his way.

One of the most common tendencies of those ruled by their emotions is to engage in wishful thinking. It is so easy for all of us to discover reasons for what we want to do or think. The man who plays fast and loose with his morals incurs the self-inflicted penalty of losing his moral vision. He gets to the place where he cannot tell the difference between the real and the unreal, the true and the untrue; the red light of danger and the green light of safety. A person can quickly get to the place where the delusion is so strong, the self-deception so marked, that he completely fools himself. He believes his wishfulness is reality.

Freud's definition of wishful thinking is interesting: "To rationalize is the unconscious tendency to represent our conduct in the best light to suppress the real source of our questionable deeds, to depict them as actuated by worthy and disinterested motives, and to represent

past occurrences rather as we wish they had been than as they were."

Illustrations of wishful thinking are without number. The New Deal must work; so our President takes full advantage of a war scare and urges a program of preparedness that is beyond all limits of good sense. The hired lobbyist supports or opposes a measure with the ostensible motive of patriotism and the welfare of his country. One man claims he had too much church in his youth, because now he is too lazy to go. A person doesn't want to be in a position where he would be expected to support the Church, so he feels sure that he will soon be transferred. A man drinks too much because the liquor was poured out and it should not be wasted, or it was a new brand and should be tasted, or it is necessary to drink to get business nowadays or to keep old friends.

Who or what, then, shall be our pilot? What shall have dominion in our lives? Will we let others, circumstances or events have the final say? Or shall we assert ourselves and be our own masters?

SEEKING AN ADEQUATE LEADERSHIP

All of us are fully equipped with powers of memory, of reason and of judgment. We have the inherent power to recall past experiences. We can weigh the evidence and predict, if desired, the possible outcome of a given act in light of the history of the race. We have the power of choice; and when that choice is made, we can put behind the choice all the power of

emotion we have. We have a Mind, which conceived in its broadest sense, should be the pilot of our lives.

And if we are going to direct our lives successfully, we must bear in mind some principles which ought to be almost automatic. We must train our vision to see things as they actually are, avoiding the emotional bias which tends so to discolor our vision. We need to harmonize our beliefs and revise our opinions in various areas. We need to guard carefully against the bias of material possessions and gain, and not be influenced by the possibility of financial reward.

Jesus Christ offers us so many concrete examples for our guidance. He treated all persons as though they were His sons and daughters or as His brothers and sisters. He loved them with the transcending love of His God. Every soul was precious to him. He healed the broken-hearted. Every decision He made, every act He performed, was actuated by that ideal of love.

He lived by love. He believed that He was the Son of a God of Love, and His whole life was a testimony. His were standards of absolute honesty, purity and unselfishness. In every act He lived the God-like life. His bitterest enemies could find no flaw in Him.

When the total life of an individual is geared to some great and altruistic purpose, then that life is more in keeping with the ideals of the Christ.

A person went into a retail store to purchase a compass. The clerk replied facetiously, "We have compasses for drawing circles but not for going places." The compass is a handy instrument. One type of instrument can draw circles without end, while the other

can help to hold a vessel true to its course. We need the type of compass that helps us to go places.

It is that type of compass that is needed when lives are lured into dangerous seas. It is that type of compass that is needed when men are tossed about by circumstances and by restlessness. It is often a power in the lives of those who are tempted to choose the easier way, when they could sit in cushioned places. Pasteur could have quit when he was forty-five, because he was a victim of paralysis. But something lured him on, and most of his discoveries were made after he was a victim of that dread disease. Martin Luther could have remained silent and lived a more comfortable life, but he chose to say: "Here I stand, I cannot do otherwise." Everett Hale could have lived, but he chose to proclaim: "I only regret that I have but one life to lose for my country."

Watch the compass of your life. Watch it carefully. Observe its variations. Chart your course by it. When the call comes, "Put out to sea" let it be your most trusted possession.

Peter and the other Apostles felt its influence when, threatened by the Jewish leaders, they said: "We ought to obey God rather than men." Jesus knew it when He said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."

XII

MAKING A WISE USE OF SILENCE

IN THIS generation with its contradictory voices, its shrill noises and harassing sounds, its fears and anxieties, its hurry and fragmentization, its social complexity and organizational abundance, its metamorphosis and din, we need to find a true appreciation of the redemptive power of silence.

Silence has the very essence of life for us, not only because of all these noises and the din, but because we are thrown so close to people that it is difficult for us to maintain our individuality. When we are with people we are always talking so that we become, as Clement of Alexandria pointed out, like old shoes—all worn out but the tongue!

Whenever you meet a great person you soon discover that in his life there is a regular practice for seeking times of silence. Great souls have the practice of escaping from the turmoil of the crowd, the choppy sea of human vibrations which surround them. In silence a man finds his true self again; he is able to set his compass free from all those influences that deflected it. How much we need it!

One evening I wandered alone to a near-by retreat. I arrived about eleven o'clock. No one was about. The wind was blowing through giant trees making a soothing accompaniment for all the other noises of the

night. After I got into my bunk, I lay there and listened. Muscles began to relax. Thoughts began to soar off to some unseen retreat. The pulse slowed down. Sleep came with the peace of a breaking dawn.

The next morning, I walked some hills, trailed a cooling brook, explored the retreat I had taken over in the dark, ate a leisurely breakfast and then sat down to be host to any thoughts that might come for this message. Those few hours yonder said in exultant testimony: "Behold, we made you new."

To sit by a fireplace, to lie on your back and look up at the stars; to let a canoe be blown by the wind; to watch a burning fire make its last struggle to give light in the night, with loved ones by your side with whom you need not talk to enjoy their fellowship; to wander through experience on the back of a rich imagination; to sit by a singing brook with someone and feel where words came from, or to be still enough to hear God speak—these are the altars where the sacrament of silence may be fully revealed.

And not one of us is too busy to achieve this appreciation. Douglas Steere tells of a friend whose mother, after her husband's death, was left with several young children and with only the management of a small peanut farm in Virginia from which to earn the means for their support. "She managed with a quiet poise and strength that was felt by all about her. With all of the duties and responsibilities that she carried, she had an inviolable custom of retiring in the middle of the morning into a little sitting room and the children knew that only in the case of urgent need was she to be dis-

turbed. She bought, often at great price, this time for the healing of the soul.”¹

Auker-Larsen, a Danish writer of repute, tells the story of an old Danish peasant who on his death bed asked of his son only one promise: that he should sit alone one-half hour each day in the best room of the house. The son did this, and his life became enriched by this practice.

There are some who feel more keenly than others do the need of silence. Some even try to isolate themselves from all contacts. This is abnormal; our fellowmen are necessary to ourselves and we to them. To work we must be with them. To live we must be with them. We need them and they need us. But the point we must see is that if we give ourselves out to others, the time comes when we must climb to the mountain top of ideas and ideals and re-map our course. We must go apart to seek understanding, regain ignored interests, and find a more accurate perspective.

THE WAY TO CREATIVITY

We must ever realize that it is in moments of silence that we are most creative. Sometimes I find myself utterly alone even with people. Sometimes on the way to the radio station, some one will be with me. They talk to me but I'm not there. I realize that it is a bad habit, but one sometimes necessary for anyone who is with people so much of the time and yet whose work

¹ Steere, *Prayer and Worship*. Hazen Series. Published by Association Press. Used by permission.

demands creative thought. Grow in your use of silence if you would be creative. It was at times of silence that the Psalms were inspired; that Walt Whitman conceived his *Leaves of Grass*; that William Blake wrote his strange mystical poems. It was as he walked in solitude over the mountains of the lake district that Wordsworth composed poetry, reciting it to himself and with none to hear. Thoreau preferred solitude to the turmoil of the town. "Can one suppose that Copernicus and Galileo achieved their amazing insight into the nature of the universe around the din and confusion of the crowd or the chatter of superficial conversation? On the contrary, Wordsworth's phrase aptly describes their achievement: 'The harvest of a quiet eye.' All our knowledge of the vast universe is that. The most epoch-making discovery of modern times, I suppose, is Darwin's—twenty years in an English garden, considering, reflecting, seeking tirelessly for insight, until one day he emerged from that garden gate with an amazing truth, 'The harvest of a quiet eye.'"²

Think of all our machinery, of all our advance, of all our power—all of it came out of the creative power of those who had loved moments of silence. It is in solitude that we strengthen the foundations of our being and learn once more to live from the world within instead of being captive to the world without. Even Christ felt the need to retire from the crowds and to renew his strength by quiet and prayerful communion with the Over-soul.

² Fosdick, *The Secret of Victorious Living*, p. 199. Published by Harper and Bros. Used by permission.

The poetry of Robert Frost is refreshing because it is conceived in moments of rapt solitude in the presence of nature. Frost discovered that one can be alone in nature but never lonely.

Statesmen, whose lives are hemmed in by other human beings, break through all barriers at times and withdraw to solitude in order to receive the sacrament of silence. This was the practice of our greatest presidents. Washington retired from his fellows and devoted hours to prayer. Lincoln often went apart for prayer and divine guidance. Theodore Roosevelt could be seen, they say, dashing from the White House in the early morning and setting out for a country walk at a pace which left his guards far behind. In the critical period before and during our participation in the War, Wilson would retire to his chamber and spend two or three hours there, reading and meditating.

Yes, meet a person with depth, with understanding, with poise, with the power to suffer and you know that he has regularly received the sacrament of silence. Find a person who is creative, who does things, who is making life better and you will be in touch with a life blessed by this appreciation.

FINDING OUR REAL SELVES

We cannot be the persons of which we dream unless we receive this sacrament. There are people who can't sit still in the twilight. They can't spend a day by a stream in quiet. They are afraid of themselves. Their lives are like white-caps. They never achieve that calm

of a lake at twilight or at the dawn. They are afraid of themselves. They must keep rushing lest they catch up with themselves. They do not believe in the lives they live, so they do their best to keep away from any uncomfortable memories. This group makes up our neurotics, alcoholics, suicides, and mentally sick.

The tragedy of this mad rush to escape from oneself is that sometime he will have to come to grips with his own life. Either he becomes weary of trying to escape or he may become bedfast so that he must lay there with himself. When he can no longer escape from himself, then hell begins. So often we see such a person become bitter; and when a man becomes bitter it is his last effort to get away from, or to cover up a life he can't escape from.

Living a life, after all, is the most important business in all the world. Unless we are going to be putty in the hands of all persons and forces outside of ourselves, we must withdraw to live in the silent presence of our ideal. We must measure our lives by the life of Christ. We must look objectively at our behavior. We must regain physical strength and find spiritual renewal. There is no business so deeply ours as the achievement of a rich spirit that will put meaning into life, undergirding it with a sustaining philosophy, organizing it around high purposes, making it radiant; giving it the power to understand, at least in part, how it was that Jesus, facing the cross, could say, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

To grow a life like that is the supreme purpose of existence. And it will never be done without the full ministry of this sacrament. Let us take a good look at ourselves: are we running away from ourselves? Are we nervous? Are we irritable with those whom we love? Are we sharing with them our worst? Are we subjective when we ought to be objective? Are we living by our fears or by our faiths? By our loves or our hates? How about our secret sins? Are we going to continue to love and cherish them? Answers to such questions and many others similar to them must be given from day to day as part of this on-going process of growing a life.

And if we would make the most of our lives we also must be intelligent citizens of our world. The great issues facing our generation must be considered. With each one of them we find equally strong opposing alternatives. If I am going to be an intelligent citizen, and do my part in their solution, then I must decide after weighing all of the evidence. I may want world peace. Yet there are many proposals, and so many of them are in conflict with each other. I must make my choice only after careful examination of the facts. I may believe that every man should have an opportunity to earn an adequate living for himself and his loved ones. But there are overwhelming variety of ideas as to the method to be employed. And if I'm going to be a real citizen, then I must do some constructive thinking for myself, as to how I am going to earn an adequate wage and do the type of work consistent with my life purpose.

I need periods of silence, where there is time to weigh the evidence, examine the data, and more important where I can listen to the still small voice from within.

LISTENING FOR GOD'S GUIDANCE

In this realm silence is priceless. "Be still and know that I am God," is the principle. Many are never quiet long enough to come to know God. When they pray, they are never quiet long enough for God to speak to them.

Suppose you want power to accomplish your tasks. Surrender to refreshing sleep, and renewal comes. Suppose you want an answer to a great question—go out and find all the available data, organize it, and then seek silence. Wait for light. Pray for God's guidance. There in the periods of silence, it will come.

"Stars lie broken on a lake
Whenever passing breezes make
the wavelets leap;
But when the lake is still, the sky
Gives moon and stars that they may lie
On that calm deep.

If, like the lake that has the boon
Of cradling the little moon
Above the hill,
I want the Infinite to be
Reflected undisturbed in me,
I must be still."⁸

⁸ Becker, Edna, *Quotable Poems*, Vol. 2, "Reflections," p. 191. Published by Willett, Clark and Co. Used by permission.

XIII

BEING SERVANT TO THE HIGHEST

As we pointed out in the early part of our discussion, there are two ways of living, basically speaking. The one is to put the self at the center; the other is to make the self servant of God's will, to give the self to fostering mutuality, fellowship and brotherhood.

He who saves his life, as Jesus made clear, will in the end lose his life. He may prosper for a time; he may crush others and experience the power of wealth. He may seem to be highly and constantly favored by life and the universe. When we see such a person we may become disillusioned as was the man who is described in the seventy-third Psalm: he saw the wicked prosper and the godless win the laurels of life while he in his righteousness missed the treasures at the end of the road.

The Scriptures do tell us that God provides rain for the godless as well as for the godly. Men can put self at the center and seem to succeed but at the end they miss those deeper realities of the soul, without which life is not worth living. One cannot know a great love that puts self at the center; he cannot be a creative parent, a successful employer or employee, a helpful citizen. In the end he finds himself alone without the wealth that comes from enriching life and without God and human fellowship.

Putting self at the center is the cause of all personal and social sins. Every evil thing that has ever come to man from human sources, came from this way of life.

All of the injustices and evils of our social order have their roots in the soil of a self-centered universe. Take for an example the depression that descended on our country in 1929. It had its cause basically in the selfishness of those who owned the means of producing wealth. For instance 78% of our families had money incomes of less than \$3,000; 42% lived on a level lower than the standards of health and decency. In other words, the mass of our people received only a small percentage of our total income, while a small percentage of the people received the bulk of it. The result was that there was not buying power to purchase the goods and services that the wealth group held, consequently we had a depression, not because of want, but because of oversupply.

Or take the year 1935-36, when we had thirty-nine million consumer units, when our national income was \$59,000,000,000. The poorest one-third of those consumer units received 10% of this total; about the same amount as the richest one-half of one percent. The poorer one-half received 21% of the total—just a little less than the highest 3% and the poorer two-thirds received 34% of the aggregate income—slightly less than the highest income. In other words, the producing group had so much goods and services which they could not sell at a profit because there was nobody to buy. If these owners of the means of producing wealth had been intelligently selfish and had distributed in-

come more equitably, there never would have been a depression. Or, if there had been a general reduction in the cost of goods to the consumer the same results could have been achieved.

We can see this more clearly if we look at it in this light. Suppose in 1935-36 I had received all of the national income, \$59,000,000,000. Now suppose I would have held on to it. What would have happened? I would then have been the only person who could have gotten anything to eat, wear or live on, but look! All but a little bit of the \$59,000,000,000 would have become worthless, since there would have been little exchange of goods or services. All those goods and services would have been at my disposal but I could have eaten and used only a small portion of them. The rest of those goods obviously would have had no value. In order for my great income to have had any value I would have had to give a part of it to some other men so that they could deal with me for that which I kept.

Back in 1922 our national income was around 58 billion dollars—income from production of goods and services. It climbed to 80 billion in 1929. In 1933, it had dropped to 34 billion—12 billion less than in 1922. What were the causes? The basic one as I see it was that a big percentage of our citizens were not receiving their share of the income. Those, in 1929, who received the large part, were not much concerned about those who were living on or below the poverty line. They felt lucky and thought they could always enjoy their high privilege. But they didn't. An unfair distribution in 1929 resulted in a drop in 1933 to

three-fifths of its 1929 size. To put it differently, we produced as a people in 1933 approximately 42½% less wealth than we accomplished four years before. In other words, as a nation we had become that much poorer in money terms of distributable goods and services.

The fact of the matter is that while the great depression seemed to come in 1929, it began much sooner. For some years our industrial plants were producing less than capacity. According to the findings of the Brookings Institution, our production in 1929, our maximum year, could have been 19% greater. This means that in that high year our income could have been greater by 16 billion dollars. (We must remember that the depression came mainly because we had far more goods and services than people could buy.) Suppose, as Jerome Frank¹ points out, during the preceding thirty years, we had employed our equipment and man power efficiently, by 1929 our national income could have been 160 billion dollars. And if distributed fairly, think of the buying power; think of the ability of the masses to appropriate the goods and services of life!

There are about 35 million workers in our country. Suppose the wages of all would be increased one dollar per week, without any increase in the cost of goods and service. The increase would mean that less money could go into the bank or into capital investment but it would provide an immediate increase in buying power of 35 million dollars each week. Think what that

¹ Frank, *Save America First*, published by Harper and Bros., p. 122.

would do to industry! Capital would have less but in the end it would have more, and we would have no depression and as a nation, as Stuart Chase has pointed out in his book, *A New Western Front*, and as Coyle has pointed out in *Roads to a New America*, we could be economically sufficient as a nation.

But you see the owners of the means of producing wealth think of self to the point where they bring on a depression and endanger the value of that which they possess.

Take the situation with regard to war. It has now become an established fact that we got into the world war because of our economic interest in that war. Hubert Herring has established this in his book, *And So to War*, published by Yale University Press. We prolonged the war in the beginning by furnishing supplies to both sides and then it became plain that it was to our economic favor that we cast our lot with the Allies. Suppose we had stayed completely out of it and as a Government had underwritten each industry that would have been crippled by the war. We would have gotten out much cheaper, the war would have been concluded much sooner, our whole economy would have been undisturbed and the moral mess which we have been in ever since would have been avoided.

And we have been a partner to Japan in her terrible rape of China, because for gold we have sent to Japan the basic supplies she needs for her war. War pays nobody, not even the industrialists, in the end. The big question is, how long will it be until our wealth

group is intelligent enough to see that if they want to be intelligently selfish they will pay the immediate price of self-denial in order to keep their position of favor permanently—not that I feel they should but when they come to see the Way of Jesus clearly, then the Kingdom will really be on the way.

Every failure of democracy and of government is caused by the tendency to put self at the center. The liquor traffic, with all of its hellish results, is the product of men who are willing to make gold out of the crushed bodies of weak men. Prostitution, broken homes, boys and girls sent out into the world inadequately prepared because of a lack of wise parental love, are all the products of selfishness.

The way of life, the way to happiness, the way to the Kingdom of God, is for us to dedicate self to mutuality—to brotherhood—to fellowship. We have said again and again that there is that in the universe which is making not only for personality, but for fellowship. We know that every good thing that has ever come into our lives, came because others before us lived for something beyond themselves. Democracy in the final analysis cannot succeed unless a majority of individuals will live by some law within, for the good of all. Formal laws and legal statutes will not stand the stress put upon them by men who in their innermost hearts have no fundamental loyalty to some being above and beyond men.

Only as a man gives himself to the welfare of others can he, in the long run, be safe. As an individual, I must depend for my life upon the labor and love and

protection of others. I need the help of the universal family. The more the family is sustained, the more am I sure of my own sustenance. When men live for mutuality and for fellowship and for brotherhood, they are being true to the essential nature of the universe and the fundamental plans of God.

And the fact of the matter is that that man is only truly happy who is living for the good of the greater number. His life takes on meaning, and he feels the inner security that comes from belonging to something which he has helped to create and which will stand by him in his brightest as well as in his darkest hours.

And when this way of life gets its way more fully in our hearts, we will begin to revise a lot of our human relations. The number of things that will be commonly owned will increase. Water, roads, public schools are commonly owned. No one has ever heard of a family starving for water in America. The reason is that water is commonly owned. Why should children starve for milk? Why should not milk be commonly owned? In fact, why should not the time come when all means of producing the vital means of life, be commonly owned. If it is valid that roads should be commonly owned, why not food?

And if we as a people, go in that direction, it will be easier for us to live for mutuality; we will be less tempted to put self at the center.

XIV

THE PERSON YOU WILL BE YOU ARE NOW BECOMING

ONE of the most beautiful visions in all the world is the picture of a youth making the most of his life. Men stand in the evening of their lives and feel a strange inner pain as they witness that vision of splendor—the purity of ideals; the redemptive power of purpose in a youth. All the world loves a child not only because of such is the Kingdom of Heaven, but because in a child is another chance for hopes once lost, dreams once shattered, visions once beholden to be reclaimed and made to come true.

It is youth that acts, dreams, sees visions, dares to build the world anew. It is age that warns, that lifts the banner of caution, that holds high the torch of costly experience. The most encouraging fact today is that there are those who are young. For them, much of school is still ahead; for them the real game has not been called; for them love is still in the future; the choice of a life mate, of a vocation, and, in a measure, of a way of life. That which they will be they are only now becoming. But there are many of us who belong to the grown-ups. For them, school days are over (not that they cannot keep on learning); love has come and is in bloom; choices of a life-mate, of work, and of a way of life have been made; the persons they will be

through all eternity they are, in a great measure, this very minute.

It is a glorious thing to see a youth with most of his life still ahead; with most of his choices unmade; with most of his opportunities still beckoning; with his body pure, his ideals high, his visions undimmed, his heart still noble. It is a haunting thing to see an adult living in the shattered shell of his neglected opportunities, his enslaved body, his blighted soul, his stained mind, his lost love. Youth with a vision of the person he can be; age with only the memory of what he might have been! Youth with his future; age with his past! Youth with his tomorrow; age with his yesterday!

TORCHES FOR THE NIGHT

That is the real reason why preachers preach, teachers teach, and parents guide. They have their yesterdays to share with youth's tomorrow. Every ideal I have sought to follow has been highly rewarding. After forty-three years of living, let me tell you that you cannot keep your body too pure, your mind too alert, your love too Christian, your relations too honest. All the world will tempt you to be cheap, and yet all the world yearns to see you be big and noble. Never has there been a time when there were so many attempts to drag humanity into the gutter, and yet never has there been a time when so many people long to see the fulfillment of great living.

Never did Jesus seem so beautiful as today. He is the only true light in the night of men's souls. In his

life are *torches for the night*. He became a Saviour in his adult life because He was saved by His ideals in His youth. Unless you find something to save you in your youth you will never save anything or anybody in the days of your age. In Luke 2:52, we catch a wonderful glimpse of his youth: "And Jesus increased in wisdom, in stature, and in favor with God and man." And there is the clue for you—torches for the night; guideposts for the day.

INCREASE IN WISDOM

Cicero in one of his writings said: "They call him the wisest man to whose mind that which is required, at once occurs." How true that is! One, indeed, is wise in whose mind are the resources for every need.

Increase in wisdom regarding self and one's weaknesses. Increase in understanding of others, their needs and how to supply them. Learn more and more how to share the best with other persons. Learn more and more how to bring all the resources of self in the most effective way into every situation. That will help at work, in marriage, and in every phase of living.

Grow in an understanding of the past so as properly to fathom the depths of the present. Enrich the store of your knowledge of literature, art, music and nature. No one can be too intelligent about our economy and the ways of our work-a-day world. If we are to keep the best of the present for the future, we must know the present. If we would be intelligent citizens we must grow day by day in our wisdom regarding all phases of our community and national life.

And we need to grow in our knowledge of the world. It is a complex world, one realizes as he reads books like Gunther's *Inside Europe* and Stuart Chase's *The New Western Front*. If enough of us would reach an understanding of such books, we would probably never again be persuaded to get into a war. One look at Europe's past history shows us that no international situation can ever be so serious as to warrant sending American boys again across the ocean to fight.

There is a more significant rôle for us than getting involved in the "get and grab" of Europe. This broad continental band of land on which we live is far larger than Germany, France, Italy, England and Japan combined. You could put any one of them comfortably in the state of Texas. You could put all the twenty-seven nations of non-Russian Europe in the United States, and they would take up only two-thirds of the area. The nations of Europe have never gotten together since the fall of Rome but we have been together since 1776 except for a brief interval of a few years. Here we are, 130 million of us, in the grandest slice of continent of earth. We have right under our feet almost every need to give the last family a decent standard of living. We do not need to go out and take anything because we have it right here.

Our country lies wholly in the temperate zone, in the latitudes where men can work harder and think straighter than in hotter or colder climates. We have a great interlocked coal and iron industry, and beyond it prodigious grain and grazing lands, and a mammoth central river basin with easy grades for transport. Half

the world's energy is generated within our borders. We have something here than can save us and the world if we will have the wisdom to make the most of it. But we must take a constructive place of leadership among the nations and we must remember that their safety is a measure of our own.¹ Increase in wisdom and backed by the character put it into practice.

The future actually trembles with opportunity. As a nation, we have a tremendous chance if we can take it. Every walk of life needs a new type of personality with a new dynamic.

When my life is done, there are two things I'd like them to say of me. "*He understood, and he lived by the highest truth he knew.*"

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

"Truth forever on the scaffold,
Wrong forever on the throne,
But the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

INCREASE IN STATURE

While secondary always to the spiritual, the physical resources of life are also a torch in the night and a guide-post in the day. The way a person treats his body is usually an index of the state of his mind and the quality of his soul. Anyone who has a high

¹ Chase, *A New Western Front*, published by Harcourt, Brace and Co.

thought of life never can misuse his body in the satisfaction of passing desires. Fine stature is a resource and it is also a goal.

We are living in a day when we know more than ever how to keep the body pure, to extend its life, and to save it from the ravages of disease. On the other hand, there are many more temptations to enslave and misuse the body than ever before. On every side, there are temptations to break the body by frittered and worried living; by unwise living; by poisoning the body with nicotine and narcotics in alcoholic beverages and dope; by opening the gates of the bloodstream to the bugs of undisciplined lust.

The body is our power for all phases of living. Increase in stature by proper habits of eating, of sleeping, of exercise. Treat your body right and it will serve you with the devotion of a slave. It can be the temple of the Living God.

"My body is a cathedral where I am supreme;
I am the priest,
The congregation,
The altar,
And the white, burning candles and
their yellow light.
My solitude is multitude
For there I speak with God."²

INCREASE IN FAVOR WITH GOD

That is another torch for the night and a guide-post for the day. Nothing is quite so fine as to feel that one

² By Mabel Mountsier. Used by permission.

is true to God's purpose. If I can say with all my heart with Oxenham—

“We break new seas today!
Our eager keels quest unaccustomed waters,
And from the vast, uncharted waste in front
The mystic circles leap
Bringing us—what?
Dread shoals and shifting banks?
Clouds and bitter gales?
Wreck and loss?
Or, maybe, golden days
Full freighted with delight!

Each man is captain of his soul,
And chooses his own crew;
But the Pilot knows the unknown seas,
And He will bring us through.”³

—then you see there is point to my life, and I can look open-eyed at the beginning of every day and close my eyes in sweet sleep at the beginning of every night.

Some of the young people from my church were one night talking about the things of the spirit. They reached this conclusion: “There is only one person like you in the world. Only one person who has your exact combination of eyes and hair and chin. But far beyond that, for to each of us the external person does not exist—if there were no mirrors we would not even be conscious of it—all that you know is the inner being—the self-you. And there is no one else in the world like *you*—with your combination of abilities and emotions and reactions. Therefore you are unique in your con-

³ Oxenham, *Bees in Amber*, published by American Tract Society, p. 9. Used by permission.

ception. You live for a certain length of time. Much happened before you came into the world—much will happen after you leave. You had no contact with the before and you will have no physical contact with the after. Therefore all that exists for you is this space of time when you move and feel and have your being. Either then you are the central actor and all the rest is illusion—or a great world was created for you to live in (you know not why) or the world was here and it needed you. God too needed you because there was some definite gap that needed to be filled or because you had some great and important talent that the world needed. Either way, then, you have, remarkable significance. Your body is an amazing and wonderful thing—you cannot imagine why you should soil the inside of your lungs with nicotine; alcohol isn't even a question. You should have contact with only the finest literature and music and art. Your living demands the most from others. You do not 'choose' your friends—instead you draw the highest interpretation from each personality you touch. There is an intense surety that you can do one thing better than any other human being can, and you keep grasping and struggling toward its attainment. Even if you never quite attain it, you have achieved along the way divinity through the struggle. The recognition of such a sense of significance and importance makes one conscious of the divine. Every person may have an opportunity to be a Christ, but no one else has ever attuned his life so completely to the God of Love to be the Christ. Jesus was the only One who was willing to surrender Him-

self so completely to His great Purpose. Such a sense of adequate personal power sets you free. You can feel yourself as being as much a part of the universe as a tree or a blade of grass. Life is throbbing and churning about you, but its din and noise need not frighten you; rather it thrills, excites and challenges you to greater things. No longer do you worry about your ability to accomplish tasks, for each attempt becomes the highest interpretation of your combined abilities toward a given objective."⁴

These young people have given each one of us something to think about, and we will be stimulated thereby to live more nobly, less fearlessly and more resultfully in the future.

INCREASE IN FAVOR WITH MAN

It has been demonstrated that we can live without people. If you have to choose between favor with God and favor with man, without a moment's hesitation most of you would choose the former. But if we have to lose favor with men, let it be because of our fineness of character rather than because of our pettinesses. Jesus lost favor with man because of His honesty of purpose and character; Judas lost it because of his own greedy selfishness.

But we do need people. Jesus did, and so do we. We need them for our birth, our early nurture, and our continued fellowship. We need them to go ahead and to set the pace, while we need others to encourage us in

⁴ Translated into words by Miss Helen Kromer, Director of Young People's Work at the First Community Church in Columbus, Ohio.

the struggles of life. Others we need as torches in the night and as guide-post in the day, so that by their help and example, we may grow toward our ideal and in the fulfillment of our purpose.

And others need us for similar comforts and encouragement.

So let us seek to grow in stature, in wisdom, and in favor with God and man, and thus be able to attain to the more perfect development of life wherein we can serve our God and our fellowmen and our generation.

And in the doing well of these functions of normal growth, we shall be the person we aim to become.

PART THREE

CAUSES THAT AWAIT YOU

Faiths are the distant goals that lure you;

Principles are the laws that govern your advance and your relations;

Causes are the barriers that lie between the place you and your generation are and those distant goals.

XV

DELAYED BUT EVER DAUNTLESS

IN OUR search for the great causes of our generation, let us look at the *advances* and *delays* in human achievement.

The pageantry of creation numbs us. We cannot comprehend its magnitude; we are unable to pierce its mysteries; we can merely, by great struggle, glimpse its splendor. When we look at nature and see its faithfulness to a plan it is awe-inspiring. A tree, a delicate rose, a yellow dandelion, the regularity of dawn and sunset; the stars in their places and the planets in their courses; the bird in flight and the endless variety of fish in the sea; the elements of electrical energy and the patterns of existence—all are true to a plan. At the center of an atom there is a nucleus or proton around which are swirling electrons moving with the precision and regularity of the planets. The spaces between them are proportionately greater than the extensions in the solar system. The laws that govern the growth of a daffodil guide the most distant star in its high pathway.

Recently, when I returned home after a very busy day and evening and had closed the garage door, I stood awhile hypnotized by the wonders of the silent night. In my worship of God's achievements, I almost asked aloud, "Universe, how old are you? How did you

come into your amazing wonder?" As I thought I was reminded of an article I once read in the *New York Times Magazine*, in which the age of the earth had been estimated as being 2,000,000,000 B.C., based on a study of radio-active materials. The writer went further to speak of the earth's parentage: "It is generally accepted that the Earth was born out of the nearby star we call the Sun, which, like a loving mother, still provides her offspring with nourishment in the form of countless calories of heat, light and other forms of radiant energy; and, like a strict mother, still keeps her brood hanging on by the long, invisible, but unbreakable apron strings of gravitation. What evidence is there for believing that the Sun is the mother? First of all is the obvious evidence of propinquity. If we see a hen crossing a road with a flock of chicks behind her, we assume that the chicks are the chicks of that hen. Especially would we so assume if there were no other hen in sight within miles. Similarly when we see the Earth and eight other planets circling around the Sun, we find it natural to assume that, unless they existed since the dawn of universal creation, these planets came from the Sun—especially on realizing how far away is the nearest other star. The relative distance from us of Sun and stars is neatly illustrated by Professor Robert I. Wolff of City College. He tells his astronomy students that the interval between their classes is a little longer than the eight minutes it requires light to travel (at 186,000 miles per second) from the Sun to the Earth; whereas the time it takes light from the nearest other star to reach the Earth is more than the four years it

will require them to evolve from freshmen into Bachelors of Science.”¹

If the earth were born 2,000,000,000 years before Christ, stop to compute the age of the solar system! The thought staggers us. And yet by some plan, it came into being. It had its beginning. It came into being—this mighty something, by slow degrees over billions of years. It was builded, or it emerged, according to some cosmic blue-print and back of it all a great, creative One who drew the plans and guided the building. This mighty oak of a universe was once a tiny acorn that was hid in the soil of an infinite purpose. From that beginning it grew with tireless patience into the mighty thing it is this moment. And the interesting thing about it all is that with all of its immensity, mystery and splendor, *it* is not thinking; but we little ones living here on a tiny globule of dust are thinking of it and understanding more and more about it. We not only have the will to analyze but the capacity to relate facts one to another.

It is our faith that these billions of years have been given to the creation of all this wonder for the purpose of providing both a place and a vision of what is possible for men. Our bodies are composed of electrical energy that is arranged in patterns in like manner as is the universe; our brains consist of the same elements as a distant star. And it is our faith that just as our bodies are the dwelling of that spiritual something that is “us,” so the universe is the physical abode of that which we call the *Spiritual Father of us all*.

¹ Quoted in *New York Times Magazine*, January 29, 1939.

THE HISTORY OF MAN IS SHORT

Now if the universe is billions of years old, life for man is comparatively recent in its beginning. Shoemaker, in *Man's Life on Earth* has drawn what he calls the "Clock of Time." He adds that all the time since stratified rocks have been present is represented by twelve hours. The time since Mid-tertiary is one hour. The time since Neanderthal man is one minute, and human history embraces just eight seconds!

When we look at the billions of years through which the universe was being created and then scan the eight seconds of human history, two things can happen to us: we can be thrilled with the achievements in the realm of Human development, and we can be a little more patient with the failures of men. An oak knows only obedience but it is only a tree. Men knew both obedience and disobedience; and while they often have forgotten their great heritage, they can still climb a hill and live with God.

Back of this universe we believe there is a Planner, a Creator, who is the Father of us all. He is an ever-striving God, ever creating, sustaining and working for increased mutuality. Never does He grow weary; ever is He creative. With every tick of the cosmic clock, He steps onward toward his cosmic goal—sometimes delayed and the clock seems to stop; but ever is He dauntless and it appears as though some wise "tinker" mends the clock and the tick of the old clock sounds again. No matter how dark the hour, no matter how delayed, some dauntless capacity in the heart of God, that has

also been inherited by man, struggles back to the light. As William Sheldon says, "Yet somewhere in the deeper strata of human awareness a voice persists which continually whispers, 'No, this is not good enough, there is somewhere something better.' At moments there comes to perhaps every human being a well-nigh painful sense of the nearness of richer and broader human happiness. . . . The clearness and vividness of this sense of the better possibility must vary within extremely wide limits in different minds; in some it is a passing, momentary, rare and quite unimportant mood; in some it never breaks through at all to full consciousness. But in a few minds it becomes a dominant mood, and a friend I once knew used to refer to this mood as the hour of the splendid urge. Another calls it the voice of Prometheus, and minds in which it is dominant he calls Promethean minds."²

Man has learned and failed; he has won and lost, but ever in his eyes there is the glow of a light that lures him on.

SIGNS OF PROGRESS

When we look at the eight seconds of human history in the twelve hours of cosmic time in which man has known enough to preserve a record of his achievements, it is challenging to discover the advances that have been made. Tremendous advances in lifting burdens from human shoulders and putting the individual in a richer and more glorious environment. Advances

² Sheldon: *Psychology and the Promethean Will*. Published by Harper and Bros. Used by permission.

in the extension of the flesh; through a telescope a larger vision; through the microscope a keener eye; through the telephone a more powerful ear; through the typewriter a speedier and more skillful finger; by an ocean liner that spans the Atlantic in five days, a whale of man; by an automobile that covers five hundred miles a day, swifter legs for men; by airplane covering two thousand miles in a night, wings for humanity.

Liberty, the priceless power of self-determination, the dream of seers, the nameless longing of inarticulate and numberless multitudes, has been glimpsed and passed here and there in these eight seconds. Most of the time it sounded like the faroff music of celestial choruses; and at the sound of it in every age hopeless hearts hoped again, and weary warriors once more grasped their rusty weapons. And we, right here in America, believe for a split second, we have found liberty at its highest and best. And we know that no matter how violent the dictator's regime, ever within the human soul will be this dream, precious and creative.

When we look at advances in modern science, the sight is overwhelming. Only about a hundred and fifty years ago began the development of our industrial system. Up to that time there was comparatively little change in the ways of doing things in five thousand years of social history. Then came the machine, multiplying potential energy two thousand times. Modern science has bound a far-flung world into a neighborhood with the demand that diverse people live together or else destroy one another. For the first time in his-

tory it has made abundant life for all possible. The industrial order has made possible such freedom from exacting and health-destroying toil that never has man had a greater opportunity for pursuing the values of the spirit.

In the realms of healing there have been high results. We are conquering infantile paralysis. We have penetrated the secret of certain forms of insanity. We have moved definitely toward a conquest of social diseases. Child-bed fever, that devastation of motherhood, is conquered. We not only know the secret of malaria, but we have a cure for it. Small pox long has been under control; newer methods have conquered it. We have conquered rabies. Pellagra yielded to the simplest remedy in the world, once we knew its cause. Tuberculosis is being understood; pneumonia cannot resist much longer; and cancer of flesh and blood cannot evade us much longer.

We have made great advances in education and in developing the potential skill of the person. The desire to know has been fanned into white heat, and everywhere alive spirits are beating against the gates of tomorrow and begging for entrance. Baffled at many, many points, eager spirits are relentlessly striving for light through research. We are knowing more of personality, and the study of hormones has opened up the most sensational field of research. We may yet find that these hormones may segregate the differences of personality. Through a fuller understanding of them we may be able to separate good and evil.

Sometimes when I contemplate I feel I would like to

live at least fifty more years. Think of the possibilities of health and feeding in the future; of human nature and the test tube; of the driving power of the future; of the atom and the sources of energy it may provide; of the transport of the future; of eyes and ears for the future; of the homes of the future; of farming in the future; of the machine in the future; the future of business.

In these eight seconds of cosmic time, man has made amazing advances—and he has had his *haunting delays*.

UNFINISHED TASKS

Man's advance has been more physical—in the realm of creating things; and less spiritual—in the realm of relations and appreciations. He has grown in methodology and skill but he has lagged in the realm of attitudes and motives. He has escaped the jungle in his power but he is still of the jungle in his being. He has learned to do things like a being in a new world; he lives with his fellows far too often like his ancestors did in the jungle.

He has failed to grow out of selfishness, vanity and deceit. And these inheritances endanger him and his fellows in light of his new power. Man has created plenty, but in its very midst he permits starvation. He has changed rural populations into the huddling masses of the city slums. In his struggle for things he has lost his own sense of integrity and self-respect. Here stands man today with power to lift the burdens that crush men; power to free them from the hurting power of

want; power to bind surrendered peoples into a neighborhood; but he possesses power also to unleash the destroying fury of devils, power to make of the hard-won gains of the centuries dust of desolation blown by the lonely winds. He has both the power of *delay* and *advance*; of creation and destruction.

Despite his power to improve health and prolong life, man at the same time has invented so many new ways and has preserved so many old ways to destroy and shorten life. Why keep babies alive only to be blown to bits by bombs? Why raise children to manhood to be enslaved or cut short by narcotics, nicotine, and the social diseases? In the face of all that heals there is so much that destroys.

Democracy is on trial. The privilege of self-government, died for by millions, is in danger today. Can men live by a freedom that is limited by group decision? Can men live by those deep inner disciplines of the soul by which the democratic ideal alone is possible? Is democracy valid? Is it a way by which all the people can find the abundant life or is it a device that the strong can use to exploit the weak?

Look at our economy. Here we are in a world of plenty with people hungry and naked. Why? In the State of Ohio, there are 200,000 young people between the ages of sixteen and twenty-five out of work. With such abundance, why should there be need? When there are so much goods and services why should not men and women have the chance to earn their share of them? How can we build a social economy that gives to every man a chance to earn security?

XVI

THREE PERSONAL ADVENTURES

IMPORTANT as great faiths, validated principles of living are, there is still something far more basic. It is the personality of the individual, the degree to which the total person is organized in terms of these. The world is full of people who have unlimited faith and whose lives are radiant with appreciations and whose way of living is true to the highest principles, and yet something is lacking. The individual is not creative. Either something is wrong with the organization of his total life or he has got into the wrong life work, or he has married the wrong person, or he has found no cause sufficiently great to call the best out of him.

There is no doubt but that the day in which Lincoln lived did much to make Lincoln. Perhaps Hull House had as much to do with making Jane Addams as she with making Hull House. The needs of France and the suffering of people may have fashioned Pasteur as much as Pasteur, entirely on his own, changed the outlook for all the world. Causes do things with men. The vision of the Kingdom of God had something to do with fashioning the Christ. If Jesus had not been in servitude to that high and holy purpose, He might never have reached the top of the cross. And yet of course, He had the life, the fundamental personality—a complete orchestration of all His purposes and dreams

and hopes and principles and goals of life. There was no discord within Him even though the environment of His generation was deadened by it. All that was within Him in the beginning and all that His purpose gave, made the Saviour.

The most basic adventure of each person is to build his life, his habit system, the sources of his appreciation, the faiths he lives by, the principles he employs in getting what he wants, the things he loves from day to day. These are all basic to everything that life can mean and everything that he can mean to life. It is important to him whether he chases some vagrant dream across the hilltops of the world, or works in some lowly routine task, or spends a week with friends by a singing mountain stream, or plays with his son in a tenement room, or meets his wife in the evening after losing his job, or struggles vainly with what seems to be a lost cause, or stands at the dark river's edge feeling the crushing terror of separation from one dearly loved.

One man goes out into life and is shaped by it; shaped by every little annoyance, the victim of every little thoughtless act of friend or foe, putty in the presence of every little disappointment, obedient to every suggestion to cheapness on the part of every social group in which he has a rôle. The same type of person may go into the slums of life and add to the misery, increase the oppression and become finally a victim of its evil.

Another type of person, though sensitive to life, and cognizant of others, their needs and points of view, nevertheless is an individual, self-determining, finally

free and separate from others as one pillar in a temple is separate from the others. Instead of being shaped by experiences and groups, he rises above them and is free from them. He acts upon great motives engendered by God from within his soul, rather than upon petty irritants that assault him from without. He refuses to have his soul chained to the earth, or being controlled by sources outside his own soul. He is always greater than any given circumstance. He possesses poise and personal magnetism. He breeds confidence.

This type of person can go down into the slums of life and he will relieve misery, bring redemption, heal the sick, bind the wounds, befriend the friendless, give hope to the hopeless, build schools and better houses and lay out parks.

Such a fundamental personality is important in work, in home life or in the struggle to remove barriers that lie between the person and the goals that lure him on.

BUILDING A CREATIVE PERSONALITY

How can one look at himself objectively should he be interested in building the kind of personality which will be most creative in the world. I have found the Bernreuter Inventory¹ as valid and helpful as any other. Here for example, is the picture of one person's personality organization. Note how the graph line runs and see the descriptive sentences on the margins. Follow also the program of personality development which he worked out during our conferences:

¹Stanford University, Palo Alto, California.

0	98
Good Emotional Development	Neurotic Trends 82
Often seeks advice	Never seeks advice 82
Extravert	Introvert 84
Submissive 18	Dominance
Self-confident	Self-conscious 90
Sociable	Non-social 92

This happens to be a rather extreme case.² This boy is quite neurotic. He keeps to himself. He is very introvertive. He is submissive, self-conscious, and non-social. The top line indicates that the boy habitually meets his difficulties on an emotional level. His feelings, rather than his mind, tend to determine courses of action. He withdraws to himself, he is submissive, is self-conscious, and does not like persons. Such a picture immediately indicates fields where growth is needed, and a program can be built up in specific forms. After a number of interviews, the following program was finished.

(1) Control of Feelings

- (a) Keep a careful record of each time you lose your temper; you have hurt feelings, you brood over your bad luck, you feel sorry for yourself. Try to decide what caused

² This description appears in my book, *Understanding Youth*, published by Abingdon Press. Used by permission.

these emotional eruptions. Work out solutions.

- (b) Seek to do things with especially disagreeable persons.
- (c) Read Morgan's, *Keeping a Sound Mind*.
- (d) Read the story of Jesus' crucifixion weekly in order to discover his amazing self-control.
- (e) Read one book in each of the following fields:
 - Poetry
 - Travel
 - Philosophy
 - Prayer
 - Biography

(2) Finding Solutions to Problems

- (a) Confer with several people whom you trust about the problem of when to ask advice.
- (b) Read Dewey's book, "How to Think."
- (c) Confer with some teachers in seeking to decide on the steps one should take in solving a problem.

(3) Social Activities

- (a) Learn to swim.
- (b) Become proficient in two games of individual skill and two group games.
- (c) Choose and follow some hobby.
- (d) Seek to become active in one youth group, if only to be an attentive member.
- (e) Keep a careful record of the times others determine your actions and when you choose your own actions.

- (4) Vocational Choice and Preparation
- (a) Decide on your college
 - (b) Make a survey of all vocations.
 - (c) Confer with leaders of those vocations that interest you.

A second step in self-understanding which is often helpful is to write a detailed life history using a guide such as the following:

What were the main characteristics of my childhood?

How do I get along with people?

What are my main interests?

What are my primary dislikes?

What are my chief weaknesses and into what causes do their roots go?

What are my strong points?

What are my weak points?

How does my personality stand the test of balance?

Social interests

Mental interests

Physical interests

Spiritual interests

A third step in self-understanding and analysis is to sit down, one at a time, with two or three of the people who know you best and ask them to give you an evaluation of your personality in line with such questions as those above.

Having thus made a picture of your personality, its organization and ability to function with the environment, it might be well to formulate what you would consider to be the kind of a personality you hope sometime to achieve. The first chapter in Part Two which

includes an appreciation of Jesus and the principles by which he lived might be helpful in such a formulation. I feel that personality is more mature and objectively creative and well adjusted to the degree to which it measures up to the items in the following standard:

One's personality has approached the highest potentiality if—

Devotions are Christlike.

Methods of getting what one wants are Christlike.

One habitually does more for others than he expects them to do for him.

His habit-system supports the highest he knows.

His behavior is controlled from the deep resources of the soul rather than from without.

Obviously, no personality grows in a vacuum. We are pretty much the result of all the things we desire plus the methods we employ in seeking to fulfill those desires. Consequently all of the relations in the home, on the playground and in the school, are important. The method one employs in getting what he wants and the quality of his wants, are very indicative of the quality of his personality. Many factors in one's home greatly influence the development of personality. The home greatly determines whether the individual will be wholesomely independent or dependent; whether he will be parasitic or creative; whether his greatest joy will be in getting or in giving; whether he employs social methods in getting what he wants. The home determines to a great extent whether a person will be habitually happy or unhappy; whether he will be a

victim of his moods or a master of them; whether he lives by the infantile moods or by the resources of maturity when he is old enough to vote.

Take the child who grows up in a home in which he learns early to take care of himself, to help with the home duties, to share in the making of decisions, in the determination of policies, in the solution of problems, who shares both in the responsibility and the income. Such a person has resources, a sense of adequacy, power of self control, all of which are fundamental to a happy-functioning personality.

If the individual gains the values of give and take with people of his own age, if he learns to play various extrovertive games, to share in various group processes, to lead and to follow, his personality will have a greater tendency to develop normally and happily.

As he grows older and comes to chose a life work which is best fitted to meet his needs and finds a loved one with whom he can grow a fundamental love companionship through the years; if he can take a creative and helpful rôle in community and civic life, then the onward life-time-development of his personality is taking place.

THE CHOICE OF A LIFE WORK

While the building of a personality is the most important thing in the world to a person, the choice of a life work can do much to further or to hinder that process. It is estimated that fifty-five million workers changed their jobs at least once last year in the United States and Canada. Furthermore, there are many peo-

ple working at routine mechanical jobs that mean little to them but the chance to earn bread and win fair security. Some persons are far better fitted for the routine jobs and can fill them with less strain than other persons. While it is hoped that the day will rapidly come when all jobs will be less enslaving, it is important that a person find the job for which his personality is best fitted.

For a man to keep books who is an extreme extrovert is sheer misery; or for a man who is an extreme introvert, to be in a work where he must canvass from door to door, is real suffering. For a person to do something that he hates when he has the ability to do something that he loves, is tragic.

It is important, therefore, that each individual makes the best possible choice of the field in which he is going to earn his bread. If he cannot get into the work he loves, then it is hoped that he can find significance in the field of work that he dislikes; learn to like it because of what the work may mean for social good and what the money he earns from it can help him do for those he loves. Then it is hoped that he can find satisfaction out beyond his job through hobbies and creative play and other cultural interests. In them he will find those compensations which keep the soul growing and the mind alert.

How does one go about the task of intelligently choosing his work?

The first step in this great task is to learn all you can about the entire vocational field, keeping open as many avenues as possible until decision is made for a

life's work. The following outline of vocations, suggestive rather than exhaustive, will help you in making your choice:

I. THE PROFESSIONAL FIELD

Medicine:

Physician; Dentist; Druggist; Osteopath; Psychiatrist.

Engineering:

Mechanical; Electrical; Civil; Mining; Aeronautic.

Scientific Research:

University Professor; Industrial Chemist.

Law:

Adviser; Corporation Lawyer; Criminal Lawyer; Real Estate Lawyer.

Social Engineering:

Y. M. C. A.; Playground Director; Social Service; Missionary; Social Case Work.

Teaching:

Elementary School; Secondary School; University; Teacher Training Institutions; Educational Administration.

Ministry:

Minister; Director of Religious Education; Church Visitor, Church Secretary.

Fine Arts:

Painter; Decorator; Designer; Architect; Photographer; Cartoonist; Musician.

Literary Activities:

Author; Journalist; Librarian; Private Secretary.

II. THE INDUSTRIAL FIELD

Skilled Workman:

Plumber; Machinist; Blacksmith; Carpenter; Printer; Tailor; Painter; Bricklayer; Draftsman.

Foreman

General Manager

Superintendent

Personnel Work

III. THE COMMERCIAL FIELD

Transportation Expert	Bookkeeper
Manufacturer	Stenographer
Merchant	Telegrapher
Banker	Advertising Expert
Broker	Civil Servant
Insurance Expert	Chartered Accountant
Salesman	Auditor
Traveler	

IV. THE AGRICULTURAL FIELD

Mixed Farming	Poultry Raising
Truck Gardening	Dairying
Stock Raising	Grain Growing
Farm Bureau Work	

This is just an outline. You may read about as many of these as possible. You may write to the Vocational Department of the Bureau of Education in Washington, D. C., for Bulletin No. 19 and also the leaflets on the different vocations. Read these. You may talk to a number of people, especially to your parents. You may take several years to think about it. There should be no particular hurry about reaching a definite decision. If a Y. M. C. A. is available, you can ask for a Self-Analysis blank. This blank will help you to catalog your interests, abilities, skills, and perhaps, discover slightly the fields in which you are most vitally interested and for which you are best fitted. You need to remember that your interests are a fair guide. Where is there need? Are you fitted to meet that need? And all along you need to remember that God is your guide. Also remember the words of Carlyle:

“Know that thou hast no knowledge but what thou hast got by working.”

The second step. In this step you come to the place where you are seriously considering a field. It is well to get opportunities to try out in the field. You may do this while in school. The more experience the better! Study that field with some of the following questions in mind:

1. What is the history of this vocation? What progress has been made? What future does it offer?

2. Who are some great personalities who made this vocation great? Why did they choose it? What in it appealed to them? Write them, talk to them, read about the lives of some of them.

3. What training must I have to enter? Can I get that training? Does the vocation provide for continued growth and training? What are the skills required?

4. What is the relation of this vocation to others? Will it stimulate or weaken my ideals?

5. To what extent will this vocation provide remuneration? Will it pay enough to meet the needs of my family and myself? Will it be recreative? Will it develop or mortgage my health? Is it in line with my great interests in life? What satisfaction will this vocation offer?

6. Can I render a service to humanity through this vocation? Can I through it fulfill the will of God?

And the final step is to decide on your vocation. When should you come to this decision? Just as soon as you can decide correctly and happily. When you

have made up your mind, you need to put all you have of mind and body and heart into your job.

With a life work wisely chosen and with adequate preparation for it, the personality has an important channel in which to express itself. The quality of that work is determined not so much by what the work is, as it is by the faithfulness of performance, the earnestness of effort and the imagination that is put into it. Men who bake bread, prepare milk for sale, sweep the city streets, gather the city's garbage, clerk in the community store, inevitably make a significant contribution to that larger work which is God's business—the nurture and development of personality.

For the woman the choice of a life work may be very different from that of the man. She may decide to try to work for a time before marriage. In that event, then all that has been said about the choice of a life work applies to her. In fact, she will be wise if she chooses her field of work with the same interest as she would were she to know that marriage would never come to her.

When marriage comes she may be inclined to continue to work. Such inclination should prevail only until any accumulated debts are paid. If she works, she and her husband should avoid establishing a level of living which they cannot maintain in the future by *his* income alone.

THE CHOICE OF A LIFE MATE

More important than the choice of a vocation is the choice of a life mate. If a man and woman are really

happy together, the most enslaving job can be sacramental; if they are unhappy, the most heavenly undertaking can be hell. While happy marriage offers one of the most wholesome and rewarding and stimulating and sustaining experiences for personality, yet no experience in life so tests the quality of persons as does it.

There is no doubt but that men and women were made for marriage. The best way to see the evidence for this is to meet the people who across the years, even to the sunset of life have known a fundamental love companionship that has grown through the passing years. Look at marriage through the eyes of people like that.

While I have set forth my ideas on these questions in a number of books, especially in, *From Friendship to Marriage*, published by Harper & Bros., let us briefly set down the steps that two people should take in making a wise choice of each other for marriage. You will notice that I said, "of each other." The choice to marry must be mutual. The old saying that a marriage is a man running after a woman until she gets him is only one-half the truth. At no time in life should two people be more objective than when they make this choice. Here are some of the factors that they need to take into account:

1. The past courtship experiences are important. What the future mores of courtship may be, I am not sure, but I think the time will come when young people will see more clearly than now the relationship between courtship and marriage. For instance, that it becomes subjective too soon, letting the emotional as-

pects be trunk-lined too early, very definitely hinders them in making an objective choice. If their dating can be kept on a comradeship level for a time, emphasizing the mental and social elements of their togetherness, they will be better able to judge whether they should marry. If they can not be happy together without physical desire, the chances are very strong that they will not be happy with it. Any two people can caress, if they have a little technique; but not any two people can enjoy the non-sexual aspects of their companionship without it: that taps the deepest resources of their relationship.

Furthermore, if two people have had a great deal of love making experiences with many different persons, then they ought to take it into account. Has love-making become a game? Has courtship been running from one person to another with a little thrill here and a little thrill there? The fact of the matter is, that if a person makes love to a lot of different people, or shares in love making experiences with many persons, two results are liable to come to that person: First, it may be very difficult to find satisfaction in a permanent relationship; second, the individual may have so many identifications with other selves that he or she finds it impossible to bring all of the resources of the self into a permanent unified love relationship.

So while two people may not need to tell everything that happened in the past, they should look objectively at their past courtship experiences and see to it that their dating before marriage covers a period long enough to test both their ability to be permanent and

their ability to bring the resources of self into their union.

2. A second factor to consider is the ability of two people to be congenial, to grow a companionship, to be friends, to enjoy many areas of life mutually together. When Juliet bade good-by to Romeo as she stood there on the balcony, do you remember how she concluded? "My lord, my love, my friend." Marriage, more than any other institution, depends for its success upon the ability of two people to be friends. If they meet that test, and meet it well, all other problems can be solved.

Consequently, two people ought to examine their interests, the sources of their satisfactions, the range of their devotion, the nature of their philosophy of life, the causes that lure them, and the appreciations that reward them. They ought to look at their respective thoughts about money, religion, their families, the cultures out of which they both have come and to what extent do they have things in common. Is there enough in common for them to love to be together, to have happy fellowship, to be friends?

3. A third factor that two people must take into account, is their ability to deal with that in each other which they do not like. Two people never know each other, of course, until they are married; but if they date each other for three or four years, they should be able to discover those moods, anti-social habits, mannerisms, eccentricities, which would have the tendency to create discord in their togetherness.

In fact, two people need to learn how to disagree,

how to help each other grow to make needed personality adjustments and to face the various crises of life. They need to be able to support each other at the point of weakness and to supplement each other at the point of need. They need to know the strengths as well as the weaknesses of each other, for the purpose of helpfulness.

4. The final test is physical compatibility and the affectional natures of the two people. How do they compare? Three or four years of dating will provide all of the physical data which they need in deciding on their potential for sexual happiness.

It is important, of course, that they have the right background in conditioning regarding sex. For one or both to have deep seated hesitation about it would be very unfortunate. For one or both of them to be a slave to sex desires would be equally unfortunate. The ideal is that both of them may believe in sex in its true function; may think of it as a part of God's plan for love and may fit it into a fundamental philosophy for their marriage.

The sexual relationship has two functions in marriage: the first is to provide a type of worship of the other's self through physical communion. To be complete, two people must be completely relaxed, must be in complete harmony with each other and must cherish the highest thoughts of each other. From year to year as two people share by this mutuality with each other, they become more and more one in mind and spirit and in appreciation and with this one-ness, they are more worthy to become one in the flesh through

their children. Sexual relationship between a man and a woman should be on the high level where worship between man and his God takes place.

The second function of sexual relationship is to provide the channel through which the Creator can bring children into the world. No function in all of life is more like the work God has been doing through all the generations than this. Nothing gives personality more fundamental satisfaction and meaning than this. Nothing enriches marriage or persons more than the give and take that comes from the relations of parents and their children.

These then, are three adventures which make up one of the chief causes that lure us on. These adventures are an outward expression of those deep inner longings that will not let us go.

XVII

REDISCOVERY OF THE PERSON

ONE of the most important tasks facing this generation is the rediscovery of the person. This is imperative if democracy is to succeed, and if the Kingdom of God is ever to come. Humanity can be conceived as a collectivized man in a dictatorship, but never in a democracy. Self-government within limits set by the group is possible only when persons are individuals.

FORCES THAT DESTROYED PERSONALITY

Many attitudes and points of view have developed in the past twenty-five years that emasculated personality. Our mechanized world, as Berdyaev has pointed out, has given man a feeling of being dwarfed. Man is belittled by his own discoveries. The more he has gained power over nature the more he seems unable to control his own nature.

Dr. Sockman summarizes the results of the modern depreciation of man's value in these words: Much of our moral deterioration and character failure is *due to wrong thoughts of man*.¹ We have just passed through an era, and there are still some reflections of it in modern books, in which men were treated, not as morally responsible beings, but as social atoms in the

¹ Italics are mine.

sweep of cosmic energy and whirled along with ruthless disregard of individual significance. One writer, several years ago, viewed the masses of men as blindfolded camels revolving around the Egyptian water wheel, thinking in their blindness that they were getting somewhere but in reality treading a meaningless circuit, while someone else saw man as but a parasite on the epidermis of a midge planet; an ape who chatters to himself of kinship with the archangels while filthily he digs for ground nuts.”²

Misinterpretations of the Darwinian philosophy and blind acceptance of the assumption that the natural sciences could solve every problem and meet every need have robbed man of his sense of destiny. His impoverishment has been expressed in his tastes and is revealed in his mental and character breakdown.

THE GIFT OF JESUS

Jesus' thought of the worth of a person and of his possible relation to God provides the only soil out of which freedom and political self government can possibly grow. Jesus thought that a soul can either be lost or saved, and that there is One above and over all who cares deeply. He taught that man is a priceless, immortal being, and that all the purpose and intent of society is to help him fulfill his true destiny as a son of God. Jesus taught that the human spirit is so priceless that it has the quality of immortality like that of his

² Sockman, *Recoveries in Religion*, published by Cokesbury Press. Used by permission.

Creator. In Jesus we see the Eternal entering a humble carpenter and living fully in Him, and we have the promise that each of us, by a complete surrender to His will, can be His dwelling place also.

That is a thrilling exultation of man's potentiality; that in a world redeeming faith, and wherever that faith has won its devotees, shackles have fallen from lives, hopes of making all things new have been revived, men in the darkest hours have looked for their tools and started to lay the foundation for a new and better day.

Man needs a faith in some one or some thing over and above. Unless man has a faith in some great spiritual ideal, he is as putty in the hands of some dictator; if he has no spiritual absolute, the State will become his absolute.

MAN WITH FAITH IN GOD

The State cannot be greater than the individuals who make it up. If we want democracy to live we must become a people again of strong and redemptive religious convictions. Democracies were erected by men who drew their inspiration from the Open Bible, from prayerful submission to a Divine Will and the consciousness of some great loyalty to which they had to be true. As someone has so well said, "Political self government was the expression in history of men who were morally undergirded with great moral concepts that give content and direction to life."

In the middle ages they devised a refined form of torture more dreaded than any other. The man to be

punished was not killed; his flesh was not seared by hot irons; he was just put into a prison cell where he could never quite stand up straight—he might sit, or he might lie down, but never could he stand or raise his eyes toward sky and stars. Something like that goes on when you take from men a vital sense of God—they cannot stand up in dignity and conscious hope. Then they submit to tyrannies, they become subjects to be pressed into collectivized masses without freedom of thought or aspiration.

The fundamental political question is philosophical. Who are we? What is man? One of the old scholars told a story of a vagabond who fell ill in Lombardy and sought the aid of doctors. They discussed his case, and finally said, "Let us try an experiment on this worthless creature." Then, to their amazement, from the sick man lying in rags in the corner, came these words, "Will you call him a worthless creature for whom Christ died?"

WHAT IS THE TASK

Man must be an end and not a means in the processes of life. To think of man as a means leads to tyranny; to think of him as an end, leads to freedom.

How can we build a social system based on the faith that men are the sons of God? How can we get men and women to live by this faith and build such a system? Only the oncoming generations can give an answer to these questions.

XVIII

FACING THE TASK THROUGH THE CHURCH

Is THERE a definite place for the Christian Church in our search for a Way of Life and in our quest to make that Way the Way of all men? If it has a place in our mode of present-day life and organization, as I believe it does have, then it deserves a very important place in our thinking. Wherein can the Christian Church be of help to us in our quest?

WHAT IS THE CHURCH

What do we mean when we refer to the Church? Is it merely a building of brick, mortar and wood? Is it a building in which are placed a pulpit, comfortable pews, a cross, an organ or a piano, and some hymn books? Are we correct when we say, "Our Church is located at the corner of High and Main Streets?" The Bible tells us that the Church is the "Bride of Christ," that Christ died for the Church: would He have died merely for brick and mortar? Or had the Christian Church greater significance in His thinking?

One group of young people after discussing the subject of the Christian Church came to this conclusion: "The Church is a group of people possessing a common faith like that of Jesus' and bound together

with a united purpose for making the Way of Jesus the Way of all men."

While this is not a statement which covers all phases of the subject academically, it does possess the germ of truth which we need. Let us consider their idea and think of it in its separate parts. It says: the Church is not a place; it is a group of people. These people individually and as a group possess a common faith—a faith strong enough to bind them together. This group must have a place to meet for sustaining fellowship, for worship, study and for consecrated service; for unless they live and work and worship together, they can not find oneness of spirit and purpose. They must find this unity and harmony. They must have had common experiences, and they must cherish common goals to achieve this objective. Just as the physical body is made up of many cells that are functionally coordinated into definite patterns, so the spiritual body that is the Church can only exist if the individuals comprising it are harmonized and co-related to the Christ-centered patterns that are at the very heart and genius of the Christian Church.

The early Christians had great courage and an abiding sense of fellowship with God and saw love as a force in human relationships. Little groups here and there were watchers for the coming of the Kingdom of God. They felt sustained by the fellowship they had with each other and with God through Christ. And they felt that they individually and collectively were indispensable to that fellowship. Out of that sustaining fellowship they went strengthened and courageous even

unto their death, joyously singing hymns of eternal hope and in their eyes shone the light of ultimate triumph.

In other words, a growing person basically needs two things: first, a social fellowship, geared to worthy objectives that sustain him; and secondly, a personal realization that the fellowship that sustains him can only exist if he and others who share in the group sustain it—he sustains and he is sustained by the fellowship. The family is our ideal unit for this basic fellowship in the smaller group; the Christian Church is the most ideal unit for this basic fellowship in the larger group.

THE FUNCTION OF THE CHURCH

If, therefore, we sustain and are sustained in the larger fellowship as a Christian Church, then we must proceed further and investigate the purposes and the great common causes of the Church. To what worthy purposes and to what lofty accomplishments is this sustaining fellowship geared?

Have the matter discussed by a youth group some day. Here is the analysis which one youth group made after a lengthy discussion and analysis:

The purposes of the Christian Church are six-fold:

1. To provide on an inclusive basis a fellowship for all people in the community in Christian worship, in co-ordinated study, for discussing and solving problems, and for definite service in the field of social redemption.
2. To assist and encourage people of each generation in the building of a Christian Way and working philosophy of life.

3. To help them make this Way of Life effective in all areas of their common experience: (a) by helping them in a direct way, and (b) by rebuilding society and the social structure so as to make it more easy for a Christian to live creatively in his world and work.

4. To train leaders with Christian ideals and insights for service in all occupations of human experience.

5. To help persons to utilize all of the accumulated data of the ages so that it may be correlated and used in the solution of the pressing problems of their generation.

6. To provide a channel through which the judgments of God may be related to human experience through a prophetic ministry, a creative program of teaching, and then expressing itself in individual and group worship.

Study this statement awhile, and see if they have omitted much of importance in their analysis. What would you omit? What would you add?

If the above statement embracing the task and purposes of the Christian Church has been rightly conceived then let us ask ourselves where we could find another human or social agency that could hope to qualify, or that can be developed to fulfill these objectives?

I am frank to admit that the Christian Church at present does not measure up to this ideal program, but I do maintain that the Christian Church comes nearer to that goal than can any other agency known to man.

Let me go further and say that the Christian Church is the only agency that provides today a fellowship for all ages, from the youngest to the oldest, which offers an unexcelled opportunity to provide a consecutive and continuous program of religious education through

every year of one's life. This it offers without regard to race or color.

The family, the school, the library, and the press alike make their particular contribution to human life and human society; but I maintain that the Christian Church is the only agency that is definitely dedicated to the task of building the principles of God and of the Christ into human beings. It goes even further, it helps persons to become Christ-minded in the relationships of their lives.

I have found very definite evidence that the Christian Church is making advances along these lines:

1. There is a growing youth movement in the Protestant Churches. The camp and conference movement is of much significance. Even Church programs are becoming increasingly attractive to young people, to which they are responding in ever increasing numbers.

2. The leadership among youth is becoming more adequately equipped. A stronger type of youth is going into the Gospel ministry and into definite Christian service. The International Council of Religious Education has done much to raise the standards of such leadership.

3. There is a very insistent demand for cooperative unity. Since the Oxford Conference extensive gains have been made along this line. Marriages are taking place between denominational Groups previously opposed to each other, and the courting among others proceeds with an encouraging pace. There is an increase of cooperation between denominational bodies

through the Federal Council of the Churches of Christ in America and through the International Council of Religious Education, and other similar bodies.

WHAT OF THE FUTURE COURSE

As I try to visualize the needs of the Church of tomorrow, I am aware of some frontiers where much experimentation must still take place. The youth of today may have a large part in its accomplishment in the near or distant future. Space permits merely mentioning them.

1. The Christian Church must of necessity learn how to pool her resources. There is far too much wasted effort, so much divisiveness in the local church and much unnecessary competitive effort within those churches. Why should six weakly-manned, poorly-equipped churches aim to serve a small community when a strong, well-organized, adequately equipped central church would be able to cope with the needs of the people. Why shouldn't we think of the community as a whole—like we do for our school buildings?

2. We need to find a better way to express our Christian oneness in our Church fellowship. We need circles of fellowship. We need departments to do various types of work to meet the needs of all. But if the Church is to do effectively Its great work, then there must be developed a *felt* sense of the larger relationship of each in the unity of the larger family. All of these units combined can challenge the forces which are subtly attempting to uproot It and undermine Its

spiritual influence. Not only can larger projects be undertaken, but they can be assured of greater financial backing.

3. We need also inner circles of fellowship strong enough to sustain the individual in his search for the highest and best in his life, and definite group encouragement that will stimulate human effort toward that attainment. Such inner circles of fellowship are significant in the youth age, for young people are more herd-minded today than ever before. They have become molded into definite social groups in school and in the community, which groups often tend toward discouraging higher standards of living.

Adults, too, are very sensitive to what others think and commend. They find themselves influenced toward prejudices and half-baked ideas of life opposed to higher Christian ideals.

4. We need a religious educational curriculum that is more closely geared to the needs of present-day living. Much has been done through the lesson materials prepared by denominational groups, but far too often these lessons are removed from the real fundamental needs of our people. Many a church group will have to re-study its schedule in order to meet the emerging needs of special groups within that church. For an example, in our own church, we have had to have a series of discussions each winter for mothers of babies born during the year. There are many other groups that need definite help and guidance, not the least of these being guidance in the choice of vocation, definite preparation for Christian marriage, and clinical con-

sultations on spiritual difficulties. The pastor's interview room is being more and more needed for individualized treatment of specific cases.

5. The Christian Church must find a more effective way to discover and train a better equipped youth and adult leadership. What about the average Church school teacher? Anybody willing to teach, is approved, and no questions as to the method or subject are asked. She can be absent or late without cause or notice, and nothing can or will be said. Because any type of Christian leadership is acceptable, the better trained leadership does not respond. Medicine lures outstanding young men of ability, willing to invest long years of study and experience in their quest, because the standards of the physician are high and difficult to reach. The church which cannot challenge and enlist the pivot people in the community will never be able to reach the mass of people.

6. The Christian Church must find the way to enrich, in the light of modern experience, the sacraments of the Church. How can we make the meaning of baptism graphic in the lives of our members? In the days of the early Christians water was the very essence of life, for many of them were desert people. Because water was the most precious thing they knew, perhaps that was why they were baptized with it. What was the psychological result? Whenever they saw water in the sea, a river, or in a lake, it reminded them consciously or unconsciously of their vows when they consecrated their lives to the Way of Jesus. The giving of a wedding ring has deep significance in marriage. Ever

after the wedding, the ring helps to serve as a reminder to the married ones that their marriage vows were made also to God as well as to each other.

What of the Holy Communion? Remember how Jesus wanted His disciples to remember His Life and His teachings, so he instructed them: "When you eat of the bread and drink of the cup, do it in remembrance of me." He sought to associate his ideals with bread and the cup so that every time the disciples ate they would recall His parting messages and promises.

YOUTH AND THE CHURCH

If it is true that the Christian Church has been so greatly needed in the past, then It is even more needed today; for world conditions indicate in no uncertain way that the Christian Church is the only institution strong enough to challenge the evils and the hate of the world. It is the Church that searches the soul of man, calling to account the forces of evil. It is the Church that sees moral and human problems against the background of the Will of God. It is the Christian Church that kindles anew divine dissatisfactions, that releases moral energies and creates the urge for love and for the uplifting of all mankind. It is the Christian Church that can stand at the grave and tell of eternity, pointing man to the spiritual verities of life and helping him to see real meaning in life.

It is God's Way: and it is God's challenge to youth, carrying with it God's promises made to His Church that even "the gates of hell shall not prevail against it."



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